
The True Meaning of

Khatame-Nabuwat

(Finality of Prophethood)

The concluding address delivered by Hazrat Khalifatul Massih IV at the final session of the Annual Convention of the Ahmadiyya Movement in Islam at Islamabad (Tilford), England on April 7, 1985.

This is an English translation of the above address. The original address was in Urdu titled Irfane Khatame-Nabuwat. We present this at our own responsibility. Any shortcomings in this translation are ours. We apologize for them.

After saying Tashud and Ta'wooz, Hazur recited Sura Fateha followed by recitation of the following verses of The Holy Quran “Ma Kana Muhammadun... bukra taon wa aseela.” “Muhammad is not the father of any of your men, but (he is) the Messenger of Allah and The Seal of the Prophets; and Allah has full knowledge of all things. O ye who believe, remember Allah with much remembrance; and glorify Him morning and evening.” (Al-Ahzab CH. 33 V. 41-43).

A Baseless and Vile Allegation

In the so-called ‘white paper’ of the government of Pakistan, a most painful, vile and baseless allegation has been made against the Promised Messiah (peace be on him). It states that the Promised Messiah (peace be on him) God forbid repudiated the verse of the Holy Quran containing the words ‘Khata mun-Nabbiyeen’ hence did not believe in the Holy Prophet (peace and blessings of Allah be on him) as ‘Khatamun-Nabbiyeen’ - The Seal of the Prophets. The followers of the Promised Messiah (peace be on him), Jamaat Ahmadiyya, also carry the same view.

This obviously is a false and baseless accusation. Anyone who has read the writings of the Promised Messiah (peace be on him) would also reject this charge as false. The irony is that most people are not familiar with the writings of the Promised Messiah (peace be on him). The government of Pakistan has confiscated the Ahmadiyya literature and has banned the propagation of this message to the people, thus depriving them of the opportunity of finding the truth.

Profound and Staunch Faith in Khatame-Nubuwat (The Finality of the Prophethood of Muhammad – peace and blessings of Allah be on him)

Writings of the Promised Messiah (peace be on him), prose and poetry illustrate without doubt, illustrate the profound and staunch faith the Promised Messiah (peace be on him) had in ‘Khatame-Nubuwat’. The depth and true understanding of ‘Khatame-Nubuwat’ possessed by the Promised Messiah (peace be on him) was without equal. The Ulema and other opponents cannot achieve an iota of this understanding.

The Promised Messiah (peace be on him) says: “The charge leveled against me and my Jamaat that we do not believe the Holy Prophet (peace and blessings of Allah be on him) to be ‘Khatamun-Nabbiyeen’ is a calumny. The fact is, the force, the certainty, the passion and the solid conviction with which we believe the Holy Prophet (peace and blessings of Allah be on him) to be ‘Khatamul-Anbiyya’ is so strong and overwhelming and of such excellence that it is a hundred thousand times

stronger than the belief of our accusers. They have no inkling of the true meaning and significance of ‘Khatamul-Anbiyya’ and ‘Khatame-Nabuwat’. They inherited a word or two from their ancestors but remain ignorant of the true meaning of this important concept.

We, on our part, believe the Holy Prophet (peace and blessings of Allah be on him) to be ‘Khatamul-Anbiyya with a God given insight into the meaning of this lofty station. This elixir of heavenly wisdom that I have enjoyed is beyond the imagination of those not allowed to partake of it.”(Malfoozat - Sayings of the Promised Messiah (peace be on him) vol. 1 pg. 328).

The Promised Messiah (peace be on him) further says: The sum total and the essence of our belief is enshrined in “La llaha illalaho Muhammadur Rasool lullah : there is no God but Allah, Muhammad is the Messenger of Allah”. The strong faith which we uphold in this life and with which, by God’s Grace, we shall leave this worldly abode, is that our Lord and Master, Muhammad Mustafa (peace and blessings of Allah be on him) is ‘Khatamun-Nabbiyeen’ and ‘Khatamul-Mursaleen’. He is the best of all prophets. With his advent faith was perfected and reached its zenith and is now the only route which directs man to attain closeness to our creator.” (Azala-i-Auham pg. 69)

Yet again the Promised Messiah (peace be on him) says “The Holy Prophet surpassed all other prophets in all noble traits i.e. in purity of heart and charitable disposition; in chastity and modesty, in veracity and fairness, in his trust, faith and love of God. He was the best, the most complete, the most exalted and the most radiant of all the prophets. That is why of all the prophets, the Holy Prophet (peace and blessings of Allah be on him) was anointed the most with God’s perfect spirit. He was the most magnanimous, most pure, most bright and his love of God was unsurpassed. That is why he was chosen to be a recipient of the divine revelation that was the most powerful, flawless, noblest and the most comprehensive. The like of which was never vouchsafed to anyone in the past or to anyone in the future. He thus emerged as the mirror that reflected the divine attributes in the best form. (Surma-i-Chasma- i-Arya pg. 23)

An extraordinary attempt to deceive and hide the truth

I will now review with you, one by one, the allegations made against Jamaat Ahmadiyya and its founder, the Promised Messiah (peace be on him). As one reviews the ‘white paper’ of the Pakistan government, one notes an extraordinary attempt to deceive and hide the truth. It is a document based on false statements, partial truths and wrong conclusions.

One passage reads: “In the last fourteen hundred years the general consensus of opinion among the Muslims has been that the phrase “Khatamun-Nabbiyeen” means that the Holy Prophet (peace and blessings of Allah be on him) was the last prophet and that there will come no prophet after him. The companions of the Holy Prophet (peace and blessings of Allah be on him) also held the same view and vehemently put down any such person who claimed to be a prophet. The subsequent history of Islam also bears this out and the Muslim Ummah never forgave a person who claimed to be a prophet.”

Another passage reads: “Prominent Muslim thinker and historian Ibn-e-Khaldun and other renowned people like Imam Ibn-e-Tamiyya and his disciple, Ibn-e-Qayyam, Shah Waliullah and Allama Iqbal, have discussed the intellectual, social and political aspect of “Khatame-Nabuwat”. Allama Iqbal’s views on this subject can be read later on in this document. (“Qadianiyyat - A Grave Threat to Islam” pg. 6-7)

To begin with, I would reject that charge that the holy men of the past in the Ummah held the view about “Khatamun-Nabbiyeen” as stated above. This is an outright falsehood and slander against them. ‘Khatamun-Nabbiyeen’ is a vast subject. Covering all aspects of it requires a lot of time. I will therefore confine myself to the refutation of the allegations made in this ‘white paper’.

The ‘Muslim thinker’ - his status as religious scholar

The first four people mentioned in the passage above were learned men who provided great service to Islamic thinking and philosophy. Jamaat Ahmadiyya accepts them as such.

With regards to Allama Iqbal, a passage from his writings is presented. This is self-explanatory. In his letter to Sufi Ghulam Mustafa Tabassum, the Allama writes, “The scope of my religious knowledge is very limited. I have spent most of my life studying western philosophy. This way of thinking is second nature to me. Consciously or unconsciously, this way of thinking influences my study of Islam. (Iqbal Nama Part I pg. 46,47. Published by Sheikh Muhammad Ashraf, Kashmiri Bazar, Lahore)

A person who acknowledges that his study of Islam is influenced by western philosophy cannot be considered a great Muslim thinker. No sane person would consider him an authority on Islam.

Khatamiyyat supersedes all attributes of prophethood

I present to you now, excerpts from the writings of the Promised Messiah (peace be on him) and other saintly people from the Ummah to illustrate the profound and extensive meaning of ‘Khatamun-Nabbiyeen.’ You would then realize how these people have tried to limit its meaning to an insignificant and a wrong concept of being the last prophet. They have failed to grasp the deep meaning and concept envisaged by ‘Khatamun-Nabbiyeen.’

The Promised Messiah (peace be on him) writes, ‘Without doubt, no man or angel can match the divine attributes vouchsafed to the Holy Prophet (peace and blessings of Allah be on him).’ (Braheen-e- Ahmadiyya pg. 226) This is the true concept of ‘Khatamiyyat.’ The Holy Prophet (peace and blessings of Allah be on him) possessed the most exalted status and not even angels could attain such a status. In fact, Mi’raj (spiritual ascension of the Holy Prophet (peace and blessings of Allah be on him)) is synonymous with ‘Khatamiyyat.’

The Promised Messiah (peace be on him) writes, “The insight and sagacity of our Prophet (peace and blessings of Allah be on him) far excelled the combined insight and sagacity of the whole Ummah. Rather, if our brethren in faith are not enraged, I would state and would prove that the insight and sagacity of all the other prophets cannot match the insight and sagacity of the Holy Prophet (peace and blessings of Allah be on him). (Izala Auham Pg. 367). That is to say ‘Khatamiyyat’ supersedes all attributes of prophethood. Its key feature is intelligence and wisdom.

We learnt this from the Promised Messiah (peace be on him). Although others had written about it before but the Promised Messiah (peace be on him) uncovered its deep meaning the best. As I stated earlier, the Promised Messiah (peace be on him) said, “Without doubt, no man or angel can match the divine attributes vouchsafed to the Holy Prophet (peace and blessings of Allah be on him).” I have repeated this passage to emphasize that in his person, the Holy Prophet (peace and blessings of Allah be on him) possessed the combined divine attributes of all the other prophets and angels and was therefore called a ‘Khatim’.

The Promised Messiah (peace be on him) says: “Faith was perfected and prophethood reached its zenith in our Lord and Master Muhammad (peace and blessings of Allah be on him).” Meaning not only did he possess all the attributes of prior prophets, but in him, these qualities reached their zenith. This is the true understanding and recognition of ‘Khatamiyyat’ granted to the Promised Messiah (peace be on him) by Allah.

The Promised Messiah (peace be on him) says: “Our Prophet (peace and blessings of Allah be on him) was an embodiment of the beauty and grace found in all divine dispensations. As the Holy Quran says “Fa Be Huda Ho Muqtade...” “so follow thou their guidance...” (Ch 6, V. 91). Meaning that the Holy Prophet (peace and blessings of Allah be on him) should follow the guidance given to all prophets. The one encompassing in him all divine guidance would therefore be the most outstanding and most exalted prophet. (Chasma Massihi, pg. 61)

Here the concept of ‘Khatamiyyat’ has been addressed in that the teachings of the Holy Prophet (peace and blessings of Allah be on him) were most comprehensive and final and contained in them the noble and pure teachings of all previous revealed scriptures.

The Promised Messiah (peace be on him) says: “It is no longer necessary to follow separately each previous prophet and his teachings, since the message brought by Muhammad (peace and blessings of Allah be on him) encompasses and surpasses all previous teachings. All other paths leading to God are now closed. All verities leading to God are contained in this teaching. There is no other truth after this. All true prior teachings are contained in these teachings. His prophethood is the culmination of all prophets and rightly so. (Al-Wassiyyat, pg. 17-18)

In ‘Khatamiyyat’ it is no longer necessary to follow each previous prophet and book separately. All segments of Eternal Truth and Divine Light are incorporated in this Message and presented in its ultimate glory and beauty. The prophet who brought this about was therefore termed ‘Khatim’.

In an Arabic Qaseedah, the Promised Messiah (peace be on him) says: La Shakka Unna Muhammdun Khairul Wara... Yaa Rabbi Swalle A’laa Nabi Yeka Daa-Emann Fee Haazey Hidd Dunyaa Wa Ba’-Thin Thaa Nee - Meaning without doubt Muhammad is the best of the mortals, the noblest of the nobles, the elect of the elect. All noble virtues reached their zenith in him. In him was the culmination of all the blessings of all times. He excels all those who were honored before him. Indeed excellence is a matter of virtue, not of time. Oh Lord, shower endless blessings on the prophet in this world and in the next.

In his Persian poetry, the Promised Messiah (peace be on him) says: ‘Ahn Rasool Khash... Suwai Mustafa.’ That prophet whose name is Muhammad, his pure and faultless guidance alone, I hold firmly in my hands. He is the best of all prophets and the best of all mankind. In his person, all the attributes and blessings of prophethood have reached their perfection. Every drop of heavenly elixir that we taste, we do so through his munificence. Everyone drinking to his fill does so at his spiritual fountain. Every ray of celestial beauty and light that we are blessed with, we receive through him and him alone. My love for the Prophet is deep and abiding. Oh how I wish to fly like a bird towards him with all my heart and longings. (Siraj-i-Munir pg.95-96)

A new significant aspect of “Khatamiyyat”

An essential meaning of ‘Khatamiyyat’ has been expounded in the verses above. A person who has reached the ultimate in spiritual ranks himself, passes this blessing on to his followers as well.

The Promised Messiah (peace be on him) discusses this subject further, saying, “we became the best people by following you. We marched forward by treading in your footsteps.” These are some examples from the writings of the Promised Messiah (peace be on him) concerning the subject of ‘Khatamiyyat’. His writings are divinely inspired and very exhaustive, dealing with all aspects of ‘Khatamiyyat’. Our opponents, on the other hand, have no inkling about the subject. Any just and

honest person who reviews the Promised Messiah's (peace be on him) writings will reach the same conclusion. Many a learned and pious people in the past have touched on an aspect or two of 'Khatamiyyat' in their writings. The Promised Messiah (peace be on him), however, presented this subject most comprehensively his writings cover all aspects of 'Khatamiyyat'. He presented 'Khatamiyyat' in its ultimate form. Of all the people who love the Holy Prophet (peace and blessings of Allah be on him), the Promised Messiah (peace be on him) was the 'Khatim'.

Hazrat Sheikh Abu Abdullah Muhammad Al-Hassan Al-Hakeem Al Tirmizi (308 A.H.), in his book Kitab Khatam Al-Auliya page 241 writes: 'Wa Mahnaho... Summa Khotema". Translated into English, this means "We hold that the title of 'Khatamun Nabbiyeen' signifies that prophethood with all its noble qualities came to a head and found perfection in Muhammad (peace and blessings of Allah be on him). That is why Allah The Almighty likened his heart to a container which assimilated all the noble qualities of prophethood and thereafter it was sealed.'

You would note the difference between the above interpretation of 'Khatam' – seal – and the interpretation of the Promised Messiah (peace be on him). The meaning of the above passage is that the container was sealed when it was filled to the brim. Meaning, prophethood came to an end. The Promised Messiah (peace be on him) agrees that the Holy Prophet (peace and blessings of Allah be on him) assimilated in himself all the noble qualities of prophethood and took them to new heights but he did not confine the benefits of these qualities and attributes to himself. His munificence and magnanimity would not allow this.

In this context, I would invite you to read the Promised Messiah's (peace be on him) dissertation on "Da Na Fata Dalla" – 'Then the Prophet drew near to Allah; then Allah leaned down towards him.' (Holy Quran ch. 53 v.9) [Surma-i-Chashma-i-Arya pg. 82-87)

Hazrat Imam Fakhrudin Razi (544 A.H.), in his book Tafseer Kabeer Razi vol. 6 pg. 31, writes: "Fal Aqal Khatum... Khatamun Nabbiyeen Kana Afzalul Anbiyya." Meaning intellect is the culmination of all human faculties. The culminating point is the pinnacle. Do you not see that prophethood reached its zenith when the Holy Prophet (peace and blessing of Allah be on him) was declared 'Khatamun Nabbiyeen'

From the writings of acknowledged divines and reformers about “Khatamun Nabbiyeen”

In the government of Pakistan ‘white paper’ a noted Muslim thinker, Allama Abdur Rehman Bin Khaldun (may Allah have mercy on him) (died 808 A.H.) is mentioned. He is noted to have said “Wa Yum Saloona... Khatamatun Nabbuwat.” That is people categorize saintliness or holiness according to degrees of rank. The one who has attained the highest rank is termed ‘Khatam-Al-Auliya’. Similarly in terms of prophethood, the Holy Prophet (peace and blessings of Allah be on him) achieved the highest rank and was called ‘Khatamul-Anbiyya’. (Muqaddama by Ibne-Khaldun pg. 271-272, published in Egypt)

That is to say ‘Khatam’ has no relevance to time. It is indicative of the highest degree or rank. If we use it to mean ‘the last’ then we have to agree that sainthood has come to an end as well. God forbid we would be depriving the Ummah of this blessing as well.

Hazrat Abu Saeed Mubarak Ibne Ali Makhrumi (died 513 A.H.) the patron saint of no less a person than Hazrat Syed Abdul Qadir Gilani (may Allah have mercy on him) says “Wal Ahkhara....Wa Sallama Khatamun Nabbiyeen” - man holds the highest position in the Universe. When he soars high all the noble qualities in all their magnitude mentioned above find their manifestation in him and he is called The Perfect Man. Boundless, indeed, are the noblest qualities that found their perfection in our Holy Prophet (peace and blessings of Allah be on him) and that is why the highest title of “Khatamun Nabbiyeen” was conferred upon him.” (Tohfah Mursala Sharif pg. 51) These passages contain similar themes but all aspects of ‘Khatamiyyat’ are not covered in these.

Hazrat Maulana Rum (may Allah have mercy on him) (died 672 A.H.) says, “Behre Een Khatim Shud Ast.....Khatum Sanat Bar Too Ast.” The Holy Prophet (peace and blessings of Allah be on him) was declared ‘Khatim’ because he excelled in munificence and in perpetuating the spiritual blessings to his followers. When a craftsman excels and achieves perfection, don’t we say that craftsmanship has come to an end with him. (Masnavi Maulana Rum ch. 6 pg. 18-19)

This is the same theme expressed by the Promised Messiah (peace be on him), as noted earlier where he says that an important aspect of ‘Khatamiyyat’ is that the Holy Prophet (peace and blessings of Allah be on him) passed on to his followers the spiritual blessings he had achieved.

Maulana Muhammad Qasim Naunotawi, chief of Deobandi sect (the sect which today is in the forefront of those distorting the meaning of ‘Khatamun-Nabbiyeen’) writes: “Charged with the duty of delivering Divine Commandments to the people, prophets may be likened to governors. They are God’s vicegerents on earth. They therefore hold a position of authority. The office of a governor or minister is considered the highest in a chain of subordinate officers. A governor or a minister has the authority to set aside the orders or directives of his subordinates. Their orders, on the other hand, cannot be set aside by the subordinate officers. The final authority rests with the governor. Similarly, the one in whom prophethood found its perfection was declared The Seal of The Prophets - ‘Khatamun-Nabbiyeen’, as there is no rank higher than his. (Mubahesa Shahjahanpur pg. 24- 25).

‘Khatamiyyat’ knows no boundaries

Here too, we find ‘Khatamiyyat’ meaning perfection and ultimate in prophethood and authority rather than meaning ‘the last’. Some Ulema have described ‘Khatamiyyat’ to mean a signet ring used for adornment, denoting that the Holy Prophet (peace and blessings of Allah be on him) imparted heavenly beauty and grace to all prophets. He was The Seal that testified to the truth of all other prophets. This, the Promised Messiah (peace be on him) argued was the Holy Prophet’s (peace and blessings of Allah be on him) favour on all other prophets. That is why I have asserted that ‘Khatamiyyat’ is beyond the limitations of time and space. It cannot be taken to mean ‘the last’. It has a much broader and universal implication.

The Promised Messiah (peace be on him) writes, “He was declared ‘Khatamul-Anbiyya’ not in the sense that mankind would be deprived of his spiritual blessings for all times to come, rather, in the sense that he alone was the Master of the Seal and all spiritual blessings would be conferred only through him. Further, the door to divine revelations would not be closed on his Ummah till the day

of judgement. There is no other prophet with his rank. He is ‘The Khatim’. He alone holds the seal. Prophethood can still be invested through his seal of approval and on his followers alone.”
(Haqiqatul-Wahi pg. 27-28)

The Promised Messiah (peace be on him) further says: It is with utmost conviction that I believe in the Holy Prophet (peace and blessings of Allah be on him). I know that all divine dispensations found their consummation in him. The Divine Law vouchsafed to him is the most perfect of all divine laws and for all times to come. There is, however, one form of prophethood that has not come to an end. The prophethood granted by virtue of unqualified obedience to him and which derives its lustre from the divine light of Muhammad (peace and blessings of Allah be on him). It continues because of him and his image. (Chasma-i-Maarfat pg. 324)

Elsewhere, the Promised Messiah (peace be on him) has elaborated that all other prophets are indebted to the Holy Prophet (peace and blessings of Allah be on him) in that through his seal of ‘Khatame-Nubuwat’ he has testified to the truth of all prophets whenever and wherever they came. Had he not done so, we would not have believed in them. Thus, the blessings of ‘Khatamiyyat’ knows no limit. ‘Khatamiyyat’ encompasses all times and all places.

Advent of a prophet from the Ummah is not in conflict with ‘Khatame-Nabuwat’

In this connection, I would like to place before you a passage from the writings of the well known Mujaddid Alfe Saani, Hazrat Shaikh Ahmad Farooqi Sarhindi, in his Makoobat (vol. 1 Maktoob 301 pg. 432) states: “Following the advent of the Khatmur-Rosul, Hazrat Muhammad Mustafa (peace and blessings of Allah be on him), the attainment of prophethood by one of his followers, as a subordinate and in service of the Holy Prophet, will in no way offend or be in conflict with his status as Khaatamur-Rosul. No doubts need be entertained in this regard.” This belies the claims made in the “white paper” that without exception all holy men and saints in the past held the view that ‘Khatamiyyat’ meant ‘the last’ and that the door to all kinds of prophethood is now closed.

Again, the sixth Shiite Imam, Hazrat Jaffar Sadiq, in his book Al-Saafi Sharah Osoolul Kaafi (vol. III, page 119) referring to the divine gift of Prophethood and Imamat in the progeny of Hazrat Ibrahim (peace be on him) and commenting on the Quranic verse “Surely, we gave to the children of Abraham the book and wisdom and we gave them a great kingdom.” “Allah raised prophets, messengers and imams from the progeny of Hazrat Ibrahim (peace be on him). It is therefore surprising that while acknowledging these blessings among the progeny of Hazrat Ibrahim (peace be on him), people tend to deny this possibility in the case of the progeny and the followers of Hazrat Muhammad (peace and blessings of Allah be on him).”

We have the following couplet from Maulana Rum, one of the chief saints of Muslim Ummah. “Fir Kun Rah Naeko Khidmate Ta Nabbuwat Yaabi Undar Ummate.” Meaning, “Exert yourself in the service of faith to such an extent that you be granted prophethood within the Muslim Ummah.” (Masnani Maulana Rum vol. 5, pg. 42). What judgement would these present day ‘Ulema’ who are hostile to Ahmadiyyat pass against these saints and sages quoted above? How are they going to disregard these writings? These writings belie the fact that all luminaries in the Ummah from the very beginning held the view that ‘Khatamiyyat’ meant end of prophethood. It is not conceivable that members of a major department of a government entrusted with the task of research on this issue would not come up with these writings. This is sheer deception and hypocrisy.

Let us review what the Promised Messiah (peace be on him) said about the continuity of prophethood in the Muslim Ummah. He says: No heavenly grace or greatness, no place of honor and no position of nearness to God can ever be achieved but by absolute obedience and subservience to the Holy Prophet (peace and blessings of Allah be on him). Everything granted to me is because of him. (Izala Auham pg. 138)

Recalling his status as the Promised Messiah and the divinely bestowed title of prophethood, he says in his book, Tajalliyat-i-illahiya (pg. 24-25) “This status and title has been bestowed on me only because I am a true follower and servant of the Holy Prophet (peace and blessings of Allah be on him). If I had not been from his Ummah and if I had not been his follower, then even if my services and talents had been as massive and tall as the mountains of this world, I would not have acquired or been bestowed the title and honor of direct communication with God. This is true because all doors to prophethood are now closed, except the portal and the prophethood of the Holy

Prophet (peace and blessings of Allah be on him). After him, there can be no independent prophet with a new law or code. Now, the only type of prophethood that remains is that which is without any new shariah other than of Islam and which is bestowed on a true follower or servant of the Holy Prophet of Islam.”

Yet again, he says in his book Chasma Massihi pg. 83: “0 ye of little faith and 0 ye of little knowledge, know that our Holy Prophet (peace and blessings of Allah be on him), our Lord and Master excelled all other prophets in spiritual munificence. While the spiritual munificence of all prior prophets was a limited one and their followers and their religions are now lifeless. The spiritual munificence of the Holy Prophet (peace and blessings of Allah be on him) continues till the end of times. It is therefore not necessary for an outside Messiah to come. Any humble person from this Ummah who grows up under the tutelage and patronage of the Holy Prophet (peace and blessings of Allah be on him) can be granted the status of a Messiah. Like I have been granted.

Hazrat Shah Waliullah Mohaddes Dehlavi, universally acknowledged as the Mujaddid (reformer) of the 12th century and very well known and regarded by the Muslims of the sub-continent and about whom the ‘white paper’ speaks highly, writes: “The end of prophethood with the Holy Prophet (peace and blessings of Allah be on him) only means that there can be no law bearing prophet or a prophet from outside the Ummah. (Alkhair Alkatheer pg. 111)

Here again, we have the same theme as expounded by the Promised Messiah (peace be on him). These writings reject the theory that the Messiah of Nazareth will come back in his physical form as he would not belong to the Ummah. Moreover, he would need to learn the Quran and the Hadith. Some would claim that this would be taught to him by God. In that event, he would be an independent prophet, not needing the mediation of the Holy Prophet (peace and blessings of Allah be on him). All these arguments are contrary to the thinking and writings of the holy men and saints of the past.

The Promised Messiah (peace be on him) holds the view that one of the meanings of ‘Khatamun-Nabbiyeen’ is that a law-bearing prophet can no longer come because ‘Khatamiyyat’ encompasses the ultimate in prophethood and its teachings. A perfect teaching needs no replacement unless it is tampered with. On one hand we have Allah’s guarantee that Quran will be protected, on the other

hand we have the Holy Prophet (peace and blessings of Allah be on him) as the ‘Khatamun-Nabbiyeen’. It therefore stands to reason that a new law is not needed. The teachings of the Holy Quran and the Holy Prophet (peace and blessings of Allah be on him) will sustain us till the end of times. The Holy Prophet (peace and blessings of Allah be on him) is reported to have said that he and the Day of Judgment are as close together as two fingers of a hand. Meaning his law and teachings will continue till the end of times without interference or abrogation. This is exactly what the Promised Messiah (peace be on him) has said. Our opponents attack us, claiming dichotomy in our belief. We believe that the Holy Prophet (peace and blessings of Allah be on him) is ‘Khatamun-Nabbiyeen’ and that the door to the advent of a non-law bearing prophet is still open. This is what riles them.

The Promised Messiah (peace be on him) says: “The Holy Prophet (peace and blessings of Allah be on him) was granted a singular honor in being ‘Khatamun-Nabbiyeen’. He achieved the ultimate in prophethood and the door to a law-bearing prophet and a prophet from outside the Ummah was now closed. Anyone who attains closeness to God and partakes of His bounties, does so because of total submission to the Holy Prophet (peace and blessings of Allah be on him). He is therefore called an Ummati prophet rather than an independent prophet.” (Tattmah Chasma-e-Maarfat pg. 9)

Further, the Promised Messiah (peace be on him) says: “All doors to prophethood are now closed, except the portal and the prophethood of the Holy Prophet (peace and blessings of Allah be on him). After him, there can be no independent prophet with a new law or code. Now, the only type of prophethood that remains is that which is without any new ‘Shariah’ other than Islam and which is bestowed on a true follower of servant of the Holy Prophet of Islam.” (Tajalliyat-i-illahiya pg. 25)

The interpretation of ‘Khatamun-Nabbiyeen’ is being assailed by our opponents as wrong. They emphatically contend that such interpretation was not tolerated by Muslim Ummah through the ages and all saints and holy men, without exception, were of the belief that the Holy Prophet (peace and blessings of Allah be on him) was the last prophet and no prophet of any kind can come after him. In their animosity to the Promised Messiah (peace be on him), these people are adamant about this point.

Let us look at what the luminaries of the Ummah have said in the past. Renowned Sufi Hazrat Abu Abdullah Muhammad Bin Ali Hussain Al-Hakeem Al-Tirmizi (died 308 A-H.) writes: “The notion that the term ‘Khatamun-Nabbiyeen’ signifies that the Holy Prophet (peace and blessings of Allah be on him) was the last prophet is erroneous. What glory and majesty is there in being the last? What wisdom underlies this interpretation? It is an interpretation put forth by the imbeciles and the illiterates.” (Khatam-Alauliya pg. 341).

This is the viewpoint the government of Pakistan wants to thrust upon all Muslims. If no prophet is to come, why are these people waiting the second coming of Jesus (peace be on him)? They would argue that no new prophet can come but a previously commissioned prophet can reappear and that was the opinion of saints and sages in the Ummah. This is, as you would note, a ridiculous and an absurd viewpoint.

In the 6th century, Hijra, Hazrat Mohayuddin Ibn Arabi, the world renowned muslim scholar and commentator (died 638 A.H.), proclaimed in Fatoohat-i-Makkiyya (vol. I, pg. 545): “We know this with certainty that in the Muslim Ummah there will be individuals whose status, according to Allah, will be of prophets but such prophethood will be without any new law or shariah.” He further writes: “Prophethood will continue in mankind till the Day of Resurrection although prophethood bearing a new shariah or law has come to an end. It must be realized, however, that bringing a new law is one of the many duties of prophethood.” (Fatoohat-i-Makkiyya vol. 2, ch. 23, pg- 100).

Again, in the same book (vol. 2, ch. 73, pg. 3) Hazrat Ibn Arabi states: “The prophethood which came to an end with the advent of the Holy Prophet (peace and blessings of Allah be on him) was Tashri’ee Nubuwat - a prophet with a new book and new law. There is no room for such prophethood after the Holy Quran. This is the correct meaning of the Hadith, which contains the Holy Prophet’s saying that there is to be no prophet after him. The Hadith only conveys that after the Holy Prophet, there can be no prophet who will replace his Sharia with another one. Henceforth, whenever any prophet comes, he will be subordinate to him and his Shariah.” How can anyone close his eyes to such a clear exposition of this subject of prophethood after the Holy Prophet (peace and blessings of Allah be on him). Our opponents continue to deny this. They do not fear God.

Similarly, Sheikh Bali Afandi (died 960 A.H.) wrote in Fusus Alhakam pg. 56: “Khatamur-Rosul is one after whom no law-bearing prophet can come.” It is obvious that this means that The Law has been perfected so a new law is not required. It does not mean that prophethood has come to an end. The well-known Sufi in the Islamic world, Hazrat Imam Abdul Wahab Shairani, who died in 1568 A.H., categorically states in his book Al-Yawaqeet-0-Wal-Jawahir vol. III pg. 35: “Remember that prophethood has not disappeared. Prophets can appear. The prophethood that has ceased to exist is only that which brings with it a new law.”

The famous saint, Hazrat Syed Abdul Karim Gilani (died 767 A-H.) wrote: ‘With the advent of the Holy Prophet (peace and blessings of Allah be on him) prophethood bearing a new law came to an end. The Holy Prophet (peace and blessings of Allah be on him) was called ‘Khatamun-Nabbiyeen’ because with his advent, The Law was completed and perfected.’ (Al-Insan-ul-Kamil vol. I chapter 36 pg. 69 edition I 1316 A.H.).

Hazrat Sheikh Abdul Qadir Al-Kurdistani wrote: “The title ‘Khatamun-Nabbiyeen’ conferred on the Holy Prophet (peace and blessings of Allah be on him) means that after him a law-bearing prophet will not come.” (Taqreed Almaram vol. 2 pg. 233). You would note that the words used are ‘Be-Shariati-Ukhra’ meaning a law-bearing prophet whether he is bringing a new law or an old law. This closes the door to the second coming of Jesus Christ (peace be on him) as well. He followed the Mosaic Law and was sent to the Israelites as noted in The Holy Quran “Rasoolun ila Bani Israel” meaning “Messenger to the children of Israel (ch. 3 v. 50)

Hazrat Shah Waliullah Dehlavi, universally acknowledged as the Mujaddid (reformer) of the 12th Century and very well known and regarded by the Muslims of the sub-continent and who is quoted as an authority in the ‘white paper’ says: “The end of prophethood with the Holy Prophet (peace and blessings of Allah be on him) only means that there can now be no prophet for the people who will bring or introduce a new Shariah.” (Tafhimate-ilahiyah vol. 2 pg. 72-73).

Closer to our own period, there is the proclamation of the founder of Madrasatul Uloom, Deoband, Hazrat Maulvi Muhammad Qasim Naunotawi (who died in 1889). He says in Tahzeer Alnas page 3: “The general public may conceive that ‘Khatamun Nabbiyeen’ means that the Holy Prophet (peace and blessings of Allah be on him) was the last of the prophets but people of knowledge and

understanding know it very well that being the first or last does not necessarily connote excellence. The words “Wala Kin Rasool Lallahe Wa Khatamun Nabbiyeen” are designed to convey the Holy Prophet’s (peace and blessings of Allah be on him) exalted and unequalled status and this alone is the correct interpretation. Khatamiyyat is not in any way rejected or denied if a prophet appears after the Holy Prophet (peace and blessings of Allah be on him). But if Khatamiyyat is only taken to mean the last prophet, this would be a disparaging interpretation. Such an interpretation would not be acceptable to followers of Islam.” Here the founder of the Deoband Movement clearly states that calling the Holy Prophet (peace and blessings of Allah be on him) the last prophet is a disparaging remark. Yet his followers now claim this to be their fundamental belief. Who is a true follower of Islam? Ahmadis or these people?

Let us turn to another sect called the Brelvis. Brelvis do not consider the Deobandis as Ahle-Sunnat because of strong differences in beliefs and practices. The Brelvis accuse Maulana Qasim Naunotawi of paving the way for the Promised Messiah (peace be on him) to make his claim of prophethood based on his (Maulana Qasim Naunotawi) interpretation of “Khatamun-Nabbiyeen”. Yet one of their own leaders, Maulavi Abu Al Hasnat Abdul Haye of Farangimahal, Lucknow, expounding his view on ‘Khatame- Nabbuwat’ writes: “The advent of a mere prophet after the Holy Prophet (peace and blessings of Allah be on him) or in his lifetime is not an impossibility. To introduce a new law is indeed not permissible.” (Dafiul-Waswas 2nd edition page 16). The Maulana further asserts that it is not only his view but “Ulema Ahle-Sunnat also subscribe to the view that following the advent of the Holy Prophet (peace and blessings of Allah be on him) no law-bearing prophet can come. The prophethood of the Holy Prophet (peace and blessings of Allah be on him) is wide in scope. Any prophet who would now come would be from the Ummah and follow his Shariah.” (Majmuah Fatwa Maulvi Abdul Haye vol. 1 pg. 17)

The real source of the so called concept of Khatamiyyat

Going back to claims made in the ‘white paper’ published by the Pakistan government, one of the claims reads: “Throughout the history of Islam this concept of ‘Khatame-Nabbuwat’ [That there would be no prophet of any kind after the Holy Prophet (peace and blessings of Allah be on him)]

has been taken as one of the fundamentals of Islamic faith. It has deeply influenced the thinking, the conduct and the sensibilities of the Muslims.” (Qadianiyyat – A Grave Threat to Islam pg. 5).

If you look at the history of Islam, this concept is nowhere visible. The top Muslim luminaries indisputably accepted as saints and sages (as quoted in the previous pages) do not seem to have been influenced by this concept and this concept was not in vogue in the early history of Islam. As I looked for a source to this concept, I was guided to the Holy Quran, chapter 40, Al-Mu’min verses 35 an36: ‘Wala Qad Jaa a kum Mutakabbirin Jabbar.’ “And Yusuf did come to you before with clear proofs, but you ceased not to be in doubt concerning that which he came to you till, when he died, you said: “Allah will never raise up a Messenger after him.” Thus does Allah adjudge as lost those who transgress, and are doubters, those who dispute concerning the signs of Allah without any authority having come to them. Grievously hateful is this in the sight of Allah and in the sight of those who believe. Thus does Allah seal up the heart of every arrogant, haughty person.” So the concept of the end of prophethood after the passing away of a prophet is not new.

According to this verse of the Holy Quran it dates back to the time when Hazrat Yusuf (peace be on him) passed away. It is not an innovation in the Muslim Ummah. It is a hallmark of the inveterate disbelievers. First they reject the Messenger of God. When he passes away they assert there will be no more messengers sent after him thus freeing themselves from believing in and being obedient to a prophet in the future. People may say this may be so in the past that those people were wrong and the divine decree of continuity of prophethood was changed after the advent of the Holy Prophet (peace and blessings of Allah be on him)

The Holy Quran, however, leaves no room for doubt or misgivings. It says in chapter 72 Al-Jinn verse 5, “And it is true that the foolish amongst us used to utter extravagant lies concerning Allah”. What were these lies? The Holy Quran further states in the same chapter, verse 8, “And indeed they thought, even as you think, that Allah would never raise any Messenger.” Allah calls these people who indulge in such talk as fools and their talk was denounced as ‘extravagant lies concerning Allah’. If this belief amounted to ‘extravagant lies concerning Allah’ till the advent of the Holy Prophet (peace and blessings of Allah be on him) how could it be made an important part of the faith of the Muslims till the Day of Resurrection?

The meaning of Khatamiyyat according to Ahadith.

Our opponents assert that there can be no more prophets. But, instead of relying on the Holy Quran to substantiate their claim, their assertion is based on interpretation of certain Ahadith by them and which according to them conclusively prove that there can be no prophet of any kind after the Holy Prophet (peace and blessings of Allah be on him). The door to prophethood is now closed in the Ummah. Whosoever makes a claim of prophethood would be an imposter or a dajjal.

One such Hadith they put forth prominently and with their interpretation is as follows: “Thaubaan (Allah be pleased with him) reports that the Messenger of Allah (peace and blessings of Allah be on him) said: ‘Thirty people will make false claim to prophethood in my Ummah even though I am ‘Khatamun Nabbiyeen’ and there is no prophet after me.’” (Abu Daud: Kitab Alfitan).

This Hadith according to them categorically debars the coming of a prophet of any kind after the Holy Prophet (peace and blessings of Allah be on him). For the sake of argument, if we accept their interpretation as correct and that the door to all kinds of prophethood is now closed, then I declare on behalf of Jamaat Ahmadiyya that we are bound by it. No mother has given birth to a son who can change this meaning. On the other hand, if the Holy Prophet (peace and blessings of Allah be on him) has opened a door for the continuation of prophethood in the Ummah, no one has the authority to close that door. This is the source of our disagreement.

The Messiah of the latter days will be a prophet of God.

Having reviewed the above Hadith, I would draw your attention to the Hadith related to Messiah of the latter days. This is contained in the book Al-Sahi Muslim Kitab-Alfitan in the chapter about the Dajjal. This is a long Ahadith and only relevant portions are mentioned here.

Narrating the accounts relating to the descent of Messiah son of Mary, the Holy Prophet (peace and blessings of Allah be on him) says: ” . . .The prophet of Allah, Jesus, peace and blessings of Allah be on him, will be besieged along with his companions, Allah be pleased with them.” Then he says:

“Then, the prophet of Allah, Jesus, peace and blessings of Allah be on him, will turn to God with full attention along with his companions, Allah be pleased with them...”

This Hadith is noted in Al-Sahi Muslim one of the books of the six most authentic compilations of Ahadith. It is to be noted that the Holy Prophet (peace and blessings of Allah be on him) calls the Messiah who is to come as the prophet of God four times. In addition, the Holy Prophet (peace and blessings of Allah be on him) calls the companions of the Messiah as ‘Sahaba’ followed by the appellation ‘Raziallaho Unhum’ - ‘Allah be pleased with them’.

Our opponents may say Jesus (peace be on him) was an old prophet. That is why he has been mentioned as prophet of Allah. How would they explain the use of words ‘Sahaba’ for the companions of the Messiah? According to them, ‘Sahaba’ is a term used exclusively for the companions of the Holy Prophet (peace and blessings of Allah be on him). It is very obvious that the Holy Prophet (peace and blessings of Allah be on him) was referring to an event that was to take place in the future.

Irrespective of the fact whether we have thirty or thirty million dajjals or impostors, the fact remains that the Holy Prophet (peace and blessings of Allah be on him) has called the Messiah of the latter days as a prophet of God. No one can change that.

An incident is recorded about the Czar of Russia. He asked his doorman not to let anyone in as he was busy in some important work and did not wish to be disturbed. Shortly, a son of Czar sought entry into the Czars room but was stopped by the doorman. The prince challenged his authority to do so. The doorman indicated it was the order of the Czar and he would not allow him to go in. The prince beat him up and attempted to go in but the doorman again intervened. The doorman was beaten up again but he would still not allow the prince to go in. At this, the Czar came out and the prince told him what had happened and that the doorman claimed that he was stopping the prince from entering at the order of the Czar. At which, the Czar said to the prince “you have disobeyed my order” and ordered the doorman to whip his son. At which, the prince pleaded saying, “Your majesty, the law of the land does not permit an ordinary man whip an officer.“ Hearing this, the Czar elevated the doorman to the post of a captain and ordered him to whip his son. The prince pleaded again, saying “Your majesty, the law of the land does not permit a junior officer to whip a

senior officer.“ At this, the Czar made the doorman a general and ordered the punishment be carried out. The son further pleaded, saying “Your majesty, the law of the land forbids a person, who is not a prince, from beating a prince. Thereupon, the Czar made the doorman a prince and ordered that the punishment be carried out. Thus, an ordinary soldier became a prince in a split second and there was no one who could stop that.

Would not our opponents concede as much authority to the Holy Prophet (peace and blessings of Allah be on him) as was wielded by the Czar of Russia? The fact of the matter is that the Holy Prophet (peace and blessings be on him) possessed immeasureable honor and status both in heaven and on earth. He calls the Messiah of the latter days a prophet of God four times consecutively in one Hadith. Now, who is there to deprive him of this status? Who can close this door that has been opened by him?

With regards to the appearance of thirty dajjal in the Muslim Ummah, we have the following in Ikmal- Al-Ikmal, a commentary of Al-Sahi Muslim (vol. 7, pg. 258 Egyptian) “It would be evident to every student of the history of Islam that the truth of this Hadith has been fully established. The number of impostors from the time of the Holy Prophet (peace and blessings of Allah be on him) till today has reached the count indicated by the Holy Prophet (peace and blessings of Allah be on him) in his prophecy.“

This, indeed, is the fulfillment of a divine plan that the prophesied count of the impostors was completed before the advent of the true claimant to prophethood and it was documented in the book noted above by Muhammad Bin Yusuf Al-Sannusi Al-Hassani (died 895 A.H.). It could be argued that there may have been some more impostors making claims following the year 895 A.H. till the time of Promised Messiah (peace be on him). This would make the number mentioned in the Hadith about thirty dajjal as dubious. But that was not so.

This argument is put to rest by a top scholar of Ahle Hadith, Nawab Siddique Hassan Khan, an almost contemporary of the Promised Messiah (peace be on him). He writes: The prophecy made by the Holy Prophet (peace and blessings of Allah be on him) regarding the advent of Dajjal in this Ummah has been fulfilled and their number as foretold has been completed. (Hijaj Al-Keramah pg. 239, published 1291 A.H. / 1874 A.D.).

According to the above reference, the number of impostors as prophesized in the Hadith, having come already the time was nigh for the Messiah to come. God, in His wisdom, planned it so that before the advent of the Messiah a prominent scholar of Ahle Hadith certified that all impostors had come and gone... it was time for the Messiah to come.

Completion of a metaphorical mansion signifies perfection of divine law. Our opponents put forth another Hadith, which, according to them, conclusively debars the advent of any Ummati prophet. The Hadith runs as follows: ‘Abu Hurairah (Allah be pleased with him) reports ‘The Messenger of Allah (peace and blessings of Allah be on him) said: The previous prophets and myself are like a palace exquisitely built except for a missing brick in its wall. People would wonder why such a blemish was not attended to. I am that brick that completed and perfected the edifice of the palace. That is why I am called the ‘Khatim’ of the messengers.’ In another version of the Hadith, the Holy Prophet (peace and blessings of Allah be on him) said: ‘I am that brick and I am ‘Khatamun Nabbiyeen’.’ (Bukhari: Kitab-Almanaqib).

Based on this Hadith, our opponent’s state that it is absolutely clear and unambiguously stated that there will be no more prophets of any kind. When the last ‘brick’ has been laid, it is all over. Yet, they have no problem with the second coming of Jesus (peace be on him). This would mean that a brick from a lower level of the palace was taken out and sent up to the heavens to be brought back in The Latter days.

Let us see how some eminent scholars paraphrase this Hadith. Allama Ibn Hajar Asqiani writes in Fath-Albari volume 6, page 361 “Completion of the Palace means that with the advent of ‘Muhammadi Shariah The Divine Law was perfected.” They have very conveniently failed to mention this commentator and his interpretation of the Hadith. He is not included in their list of commentators. A commentator who is included in their list is Allama Ibn-E-Khaldun and he is noted to have said about this Hadith “People interpret ‘Khatamun Nabbiyeen’ to mean the brick that completed the palace. However, it means that the prophet with whose advent prophethood was perfected has come.” (Muqaddama Iben-E-Khaldun pg. 271).

Here again, the term ‘Khatamun-Nabbiyeen’ has been taken to mean the prophet in whom prophethood found its consummation. No mention of termination of prophethood has been made.

Literal meaning of word Ba'dee. There is another Hadith that our opponents frequently quote to support their position. The Hadith reads: "Saeed Bin Al Musayyab reports on the authority of Aamir Bin Sa'ad Bin Abi Waqqas who reports on the authority of his father (Allah be pleased with them): The Holy Prophet (peace and blessings of Allah be on him) said to Ali: 'You are to me what Aaron was to Moses, except there is no prophet after me.' Another version of the Hadith Al Sahi Bukhari reads: 'except that you are not a prophet.' Still another version quoted by Masnad Ahmad Bin Hanbal reads: ' ...But do not become a prophet.' (1. Bukhari: Kitab Al Fazail - Chapter Fazail, Ali Bin Abi Talib; 2. Muslim: Kitab Al Fazail; 3. Masnad Ahmad 331/I).

As the story goes, the Holy Prophet (peace and blessings of Allah be on him) was leaving for an expedition and appointed Hazrat Ali to act as Amir in Medina during his absence. Hazrat Ali was a great warrior and had accompanied the Holy Prophet (peace and blessings of Allah be on him) in all prior expeditions. For him to be left behind was very painful. He felt he would be deprived of the privilege of Jehad and that people may think the Holy Prophet (peace and blessings of Allah be on him) was displeased with him. So Hazrat Ali submitted to the Holy Prophet (peace and blessings of Allah be on him) "O prophet of Allah, am I going to be left behind as Amir over women and children?" It was a subtle way of evoking the Holy Prophets (peace and blessings of Allah be on him) love for him. Thereupon, the Holy Prophet (peace and blessings of Allah be on him) answered: 'O Ali, why do you express this grief? This event has given you the same position in relation to me, as Aaron held in relation to Moses in his absence. You are to me what Aaron was to Moses. The difference is that you are not a prophet.' This Hadith has been reported in different ways in Bukhari. The meaning is essentially the same.

Now, the present day Ulema would insist that in this Hadith the word 'Ba'adee' does not mean anything but the fact that there is no prophet after the Holy Prophet (peace and blessings of Allah be on him). It has no relevance to the temporary absence of Holy Prophet (peace and blessings of Allah be on him) from Medina.

Hazrat Shah Waliullah Mohaddes Dehlavi, universally acknowledged as the Mujaddid (reformer) of the 12th century and very well known to Muslims of the sub-continent and who is held in high esteem by these people, writes in Quratul Aineen Fi Tafseel Alshaikhain pg. 602: "It must be clearly understood that the object of this Hadith is to highlight the appointment of Hazrat Ali (Allah

be pleased with him) to act in the place of the Holy Prophet (peace and blessings of Allah be on him) when he was to be absent from Medina during his expedition to Tabuk. Also, to highlight Hazrat Ali's resemblance to Hazrat Haroon (peace be on him) when Hazrat Musa (peace be on him) had journeyed to the Mount. It is to be noted that the word 'Ba'adhee' (after me) here means 'Ghairi' (beside me). It does not mean after me in time.

As we read in the Holy Quran "Fa Maeen Yahdehe Mim Ba'adillah" "Who, then, will guide him other than Allah?" (Ch. 45, v . 24). Here the word 'Ba'adhee' has not been used in the sense of 'after me' as Hazrat Haroon (peace be on him) did not outlive Hazrat Musa (peace be on him) while Hazrat Ali (may Allah be pleased with him) lived after the Holy Prophet (peace and blessings of Allah be on him) to make this exception of 'Ba'adhee' meaning 'after me' was therefore not appropriate." What a powerful argument! Using the Holy Quran, Hazrat Shah Waliullah has put forth irrefutable evidence of use of 'Ba'adhee' to mean 'beside me'. Such arguments can only be put forth by righteous people who are enlightened with divine wisdom. They carry out a deep scrutiny and thorough investigation of the Hadith with singular love and devotion. These devout lovers of the Holy Prophet (peace and blessings of Allah be on him) made genuine efforts to find out the real motive and meaning of his sayings. It was, in fact, the result of this devoted pursuit that Hazrat Shah Waliullah succeeded in adducing the arguments he put forth above.

Advent of a prophet according to the need of the time

There is another Hadith that the Ulema use in their support and that needs our attention. The Hadith is as follows: "Bakr Bin Amr, Mishrah Bin ia'an and Uqbah Bin Aamir (may Allah be pleased with them) reports: 'The Messenger of Allah (peace and blessings of Allah be on him) said: 'If there was to be a prophet after me, it would certainly have been Umar Bin Al Khattab.' This Hadith falls in the category of the weak ones. We do not find it save through Mishrah Bin Ha'an." (Tirmizi Abwab Almanaqib Bab Manaqib-i-Umar).

Generally the first portion of the Hadith is discussed. The last portion is conveniently overlooked. According to this Hadith, our opponents argue since Hazrat Umar (may Allah be pleased with him)

lived after the Holy Prophet (peace and blessings of Allah be on him) and did not become a prophet, therefore, prophethood has ended.

It is to be noted that after recording this Hadith, Iman Tirmizi observes it falls in the category of ‘Hassanun Gharibun’ - authenticity of this Hadith is questionable. It is handed down by one narrator Mishrah Bin Ha’an about whom it is recorded in Altahzeed Altahzeeb vol. IO, pg. 155: “Ibn-i-Hayyan says: He (Mishrah Bin Ha’an) was among the weak narrators of Hadith. He is not to be relied upon, particularly, when he is found to be the lone narrator of a Hadith. In that cast the Hadith should be rejected.”

Ibn-i-Daud (a famous compiler of Ahadith) agreeing with the above view further states “He was in the gang of Al Hajjaaj who had besieged Ibn Al Zubair and had raided the Ka’aba and pelted it with stones.” In view of the above, the authenticity of this Hadith is highly questionable. There are however sayings of the Holy Prophet (peace and blessings of Allah be on him) which may help clarify this topic.

The Holy Prophet (peace and blessings of Allah be on him) is reported to have said to Hazrat Umar (may Allah be pleased with him) “Had I not been raised as a prophet, O Umar, you would have been raised as one.” (Mirqat Sharh-E-Mishkat vol. 5, pg. 539). Another saying reads: “Had I not been sent to you, Umar would have been sent to you.” (Kunuz Al Haqaiq pg. 103).

All these traditions point to one fact. That is Hazrat Umar (may Allah be pleased with him) was endowed with the potentials of a prophet. Had the Holy Prophet (peace and blessings of Allah be on him) not been born and commissioned Hazrat Umar (may Allah be pleased with him) would have been. This is the meaning of these sayings. Nothing more and nothing less.

Proof of continuity of prophethood

I would now put forth a Hadith which would solve the whole issue of the continuity of prophethood. We cannot contradict anything that the Holy Prophet (peace and blessings of Allah be on him) has said. He alone holds the key to every doorway. It is for him to declare the doorway to

prophethood closed or open and we submit to him. The Hadith has many narrators. Among them, Hazrat Ibn-i-Abbas (may Allah be pleased with him) relates: ‘When Ibrahim, son of the Holy Prophet (peace and blessings of Allah be on him) passed away, the Holy Prophet (peace and blessings of Allah be on him) led the funeral prayers and then said Ibrahim will have a wet-nurse to feed him in paradise and had he lived he would have been a true prophet.....’ (Ibn-i-Majah-Kitab Al Janaiz - chapter on the events pertaining to the funeral services of the son of the Messenger of Allah).

The Hadith, as noted above, states ‘Had he lived he would have been a true prophet.....’. Our opponents contend that God in His wisdom caused him to die lest he should become a prophet. The fact is there is no wisdom in this. It is an attack on the intelligence and eloquence of the Holy Prophet (peace and blessings of Allah be on him).

Let us consider the background of the Hadith. The verse containing ‘Khatamun Nabbiyeen’ was revealed in the year 5 A.H. Hazrat Ibrahim the son of the Holy Prophet (peace and blessings of Allah be on him) died in beginning of the year 9 A.H. If the Holy Prophet (peace and blessings of Allah be on him) understood ‘Khatamun Nabbiyeen’ to mean that no prophet of any kind could now come, he would not have made a statement like the one mentioned in this Hadith above. He could have said although Ibrahim was a pure soul but since the door to prophethood is closed, had he lived he would not become a prophet.

There is another tradition or Hadith which settles this question of Ba’adee (after me) once and for all. “Hazrat Ali Ibn-i-Abi Talib (may Allah be pleased with him) narrates: When Ibrahim, son of the Holy Prophet (peace and blessings of Allah be on him), passed away, the Holy Prophet (peace and blessings of Allah be on him) had Ibrahim’s mother Mariyya bathe him and wrap him in a shroud. Thereafter the Holy Prophet (peace and blessings of Allah be on him) brought the body out with his companions walked to the cemetery and buried him. He then put his hand on Ibrahim’s grave and said ‘By God, he is a prophet and a son of a prophet.’” (Tarikh Al Kabeer by Ibn-i-Asakir page 295 and Al Fatawa Al Hadithiyyah by Ibn-i-Hajar Al Haithami pg. 125). Hazrat Ali was a member of the family therefore his narration is more authoritative and descriptive.

The real significance of Hadith “La Nabi Ba’adee”

The above event took place about 4 years after the verse ‘Khatamun Nabbiyeen’ was revealed. Holy men and scholars in the past must have read this Hadith and Hadith containing “La Nabi Ba’adee” that has been mentioned before. If we look for their interpretation of these Ahadith we note one Hazrat Mullah Ali Al-Qari (died 1014 A.H.) writing:

“If Ibrahim had lived and become a prophet and if Umar had become one too, both of them would have been subordinate prophets and followers of the Holy Prophet (peace and blessings of Allah be on him) even as Jesus, Khizar and Ilyas, their prophethood would not have run counter to the Holy Prophets title ‘Khatamun Nabbiyeen’. This is so because ‘Khatamun Nabbiyeen’ simply implies that after the Holy Prophet (peace and blessings of Allah be on him) there cannot be any prophet who brings a new Shariah and is not from his Ummah and his follower.” (Mauznat-i-Kabeeri page 322 published by Quran Mahal, Karachi - Pakistan).

This is a clear, unambiguous interpretation of ‘Khatamun Nabbiyeen’ by a prominent Ulema of Ahle-Sunnat. There is another passage from his writings that bears this out. For the time being this should suffice. Yet, the ‘white paper’ of government of Pakistan contends that Ulema from the past without exception held the same erroneous belief that the present day Ulema hold.

So far, in my address, I have quoted one Hadith or other as against a Hadith put forward by the other side. I have quoted from the writings of Mullah Qari. I have also tried to explain that an avenue opened by the Holy Prophet (peace and blessings of Allah be on him) must remain open and an avenue closed by him must remain closed. No one else has the authority to do otherwise. Selective obedience to some Ahadith and rejecting others is disobeying the Holy Prophet (peace and blessings of Allah be on him). By doing this, one loses the status of an Ummati.

The case of our opponents can be likened to the Jews as mentioned in the Holy Quran. They had strayed away from the right path and among their more grievous actions was the fact that they would hide portions of the Torah and highlight others. Thus concealing the truth. The present day Ulema are doing the same. Had they possessed piety and righteousness they would have placed

before the Muslims and the world, relevant material containing both views. Had they done this, people would have no trouble discovering the truth.

Although I have presented extensive evidence to repudiate the claim of our opponents that ‘Khatamun Nabbiyeen’ means the end of prophethood, some may suggest that these holy men and eminent scholars (God forbid) were not familiar with the Hadith ‘La Nabi Ba’adee’ hence they did not talk about it. The fact of the matter is, these were learned people. They were familiar with all aspects of ‘Khatamun Nabbiyeen’ and ‘La Nabi Ba’adee’. Let us now see what they wrote.

Hazrat Ayesha Siddiqah’s interpretation of La Nabiyya Ba’adee

In this context, I would first present to you the well-known saying of Hazrat Ayesha Siddiqah (may Allah be pleased with her). She said: “Say He (The Holy Prophet) is ‘Khatamul-Anbiyya’ but do not say that there would be no prophet after him.” (Durre Mansoor Vol 5, page 204). That is to say that Hazrat Ayesha was aware that the words of the Holy Prophet (peace and blessings of Allah be on him) would be misconstrued so she made it a point to clarify the meaning of “La Nabi Ba’adee” for the people. Being closest to the Holy Prophet (peace and blessings of Allah be on him), she understood the meaning of ‘La Nabi Ba’adee’ most clearly.

Imam Ibn Qutaiba’s interpretation

Similarly, Shaikh Al Imam Hazrat Ibn Qutaiba (died 267 A-H.) , referring to the above noted interpretation of “La Nabi Ba’adee” writes: “This interpretation, put forth by her (Hazrat Ayesha), does not contradict the words of the Holy Prophet (peace and blessings of Allah be on him). The Holy Prophet (peace and blessings of Allah be on him) meant that there would be no prophet after him who would abrogate his law.” (Taweele Mukhtalaf Al Ahadith pg. 236).

This is exactly our belief. We learnt this from the Promised Messiah (peace be on him) and from all the righteous ones from amongst the Ummah.

Decree of a righteous divine

An eminent divine, who died in 986 A.H., Hazrat Imam Muhammad Tahir, says in his book Dun-e Mansoor Wa Takmela Majmaul Bihar page 85: “Hazrat Ayesha’s statement, to call the Holy Prophet ‘Khatamun Nabbiyeen’ but not to say that there will be no prophet after him, was made keeping in view the advent of Hazrat Essa (Jesus Christ). The Imam says that Hazrat Ayesha’s advice was in no way in conflict with the hadith, ‘La Nabi Ba ’adee’ because by those words, the Holy Prophet only meant that there can be no law bearing prophet in the future who will cancel his Shariah and Law. This Hadith does not bar the appearance of prophets who serve in fulfillment of Holy Prophets mission without any change in his Shariah.” If the Holy Prophet meant a total termination of prophethood after him, he would have said “La Yakoona Ba’adee Nabbiyun” - no prophet would be raised after me.” What he said was: ‘La Nabi Ba ’adee’ - there is no prophet after me.” According to the arabic language, there is marked difference between the two. If these people insist that ‘La Nabi Ba’adee’ means total termination of prophethood, then they close the door to the second coming of the Messiah. Hence, the above interpretations by Hazrat Ayesha and Imam Muhammad Tahir.

A law-bearing prophet can no longer come

Hazrat Imam Shirani, (died 976 A.H.) wrote: “The Holy Prophets (peace and blessings of Allah be on him) statement that there will be no prophet after him only meant that there will be no law bearing prophet after him.” (Al Yawaqeet Wal Jawahir vol 2, page 35). This is exactly the same meaning as emphasized by the Promised Messiah (peace be on him). Yet, this meaning is so repugnant to our opponents.

Hazrat Mullah Ali Al-Qan (died 1014 A.H.), a prominent Ulema of Ahle-Sunnat and a great scholar of Ahadith, has been quoted before. He further writes, according to the Ulema, the words ‘La Nabi Ba’adee’, occurring in the hadith, simply mean that there would be no prophet after the Holy Prophet (peace and blessings of Allah be on him) who would abrogate his law. (Al-Ishaat Fi Ashrat Al-Sa’ah page 226).

No bar to the advent of a non-law bearing prophet

In short, all these holy men in the Ummah, some of whom I have quoted, have invariably held the same view of ‘La Nabi Ba’adee’ as expressed by the Promised Messiah (peace be on him). Yet, the Promised Messiah (peace be on him) is called a ‘kafir’ while these holy men are highly regarded and extolled. Even the ‘white paper’ of the government of Pakistan accepts them as top scholars and great thinkers in Islam. Among them, Hazrat Shah Waliullah Mohaddes Dehlavi, universally acknowledged as the Mujaddid (reformer) of the 12th century, I have quoted him earlier, as well. He writes: “We know it for certain that the words ‘La Nabi Ba’adee’ as used by the Holy Prophet (peace and blessings of Allah be on him) mean that there would be no prophet after him who would bring a new Law or Shariah.” (Qurrat Al-Ainain Fi Tafzeel Al-Shaikhain pg. 319).

Hazrat Hafiz Barkhurdar (died 1093 A.H.), son of Hazrat Imam Sheikh Naushah Ganj, who is held in high esteem throughout the Indo-Pakistan sub-continent, writes: “The words ‘La Nabi Ba’adee’ simply mean that there will be no law bearing prophet after the Holy Prophet (peace and blessings of Allah be on him), save, Allah may appoint a prophet and a saint as He wills.” (Nibras - foot note pg. 445).

Belief of the Ulema of Ahle-Hadith

Let us review the beliefs of the Ahle Hadith till the advent of the Promised Messiah (peace be on him). An eminent scholar of Ahle Hadith, Hazrat Nawab Nur-Al-Hassan Khan, son of Nawab Siddiq Hassan Khan, explaining his view of the Hadith ‘La Nabi Ba’adee’ says: “The so called Hadith ‘La Wahi Ba’adee Mauti’ - divine revelation will be stopped after my death is unfounded. We have a Hadith ‘La Nabi Ba’adee’ which according to the learned means there will be no law bearing prophet after the Holy Prophet (peace and blessings of Allah be on him) or a prophet who would abrogate his law. (Iqterab Al Sa’ah pg. 162).

It is to be noted that all these scholars have used the phrase “According to the learned....” in explaining the meaning of “La Nabi Ba’adee”. It would therefore appear that an inclination to distort the meaning of this Hadith had set in by that time. Two distinct groups had emerged. One

comprising these God-Fearing holy men and other consisting of the common people led by their ‘Ulema’ who have been called by a prominent scholar as ignorant and deprived of common sense. That is why these wise people used references to other learned and scholarly people to drive home the real meaning of ‘La Nabi Ba’adee’ as explained in the passages above.

Bar to the advent of a prophet with a status equal to or higher than the Holy Prophet (peace and blessings of Allah be on him)

There is a Hadith that sheds more light on the word ‘Ba’ad’. Hazrat Mohayuddin Ibn Arabi, the world-renowned Muslim scholar and commentator (died 638 A.H.), in his book Fatoohat-i-Makkiyya, has elaborated on the following hadith. The Hadith reads: “Hazrat Jabir Bin Sumrah reports: ‘The Holy Prophet (peace and blessings of Allah be on him) said when this Caesar will die, there will be no Caesar after him. When this Khusroe will die, there will be no Khusroe after him.’” (Bukhari-Kitab Al-lman Wal Nuzur chapter dealing with the sayings of the Holy Prophet (peace and blessings of Allah be on him)).

That is to say, their glory, their pomp and show will be destroyed by the Muslims. In this hadith, the Holy Prophet (peace and blessings of Allah be on him) in his unique wisdom has clearly explained the meaning of word ‘la’ by saying ‘Fala Kaisera Ba’ada Hoo’ and ‘Fala Kisra Ba’ada Hoo’, there would be no Caesar after him (after this Caesar) and there would be no Khusroe after him (after this Khusroe)]. He makes it clear that ‘La’ used in this context does not signify the exclusion of an entire genus. Rather, it is used to emphasize that there would be no one who would attain their majesty and their magnificence.

Accordingly, we had Caesar succeeding a Caesar and a Khusroe succeeding a Khusroe for a thousand years after the Holy Prophet (peace and blessings of Allah be on him) but they never attained the glory and grandeur of the Caesar and Khusroe of the times of the Holy Prophet (peace and blessings of Allah be on him). Hazrat Ibn Arabi elaborating on this Hadith says: “Prophethood has not been totally abolished. That is why we had said that only prophethood bringing a new law of shariah has come to an end. This is the meaning of words ‘La Nabi Ba’adee’”. This is what Hazrat Ibn Arabi understood from this Hadith about Caesar and Khusroe that led him to decipher the meaning of ‘La Nabi Ba’adee’ as above.

Another claim by the ‘white paper’

The government of Pakistan has made another claim in the ‘white paper’ based on what they call is study of the Holy Quran. It reads: “A close study of the Holy Quran would reveal that a new prophet was invariably raised only when the teachings brought by previous prophets was discarded or substantially changed. In addition, when Divine Will feels modification and amendments are required or a law needs to be abrogated, a new prophet is sent. Because the law brought by the Holy Prophet (peace and blessings of Allah be on him) was complete, comprehensive and perfect and it has been preserved as such, therefore a need for a new prophet does not arise. (Qadianiyat - A Grave Threat To Islam page 5). It further states that ‘The natural corollary of faith in ‘Khatame-Nabuwat’ is to accept his teachings as comprehensive, categorical and perfect“ (Ibid.). We agree, the teachings brought by the Holy Prophet (peace and blessings of Allah be on him) are comprehensive, categorical and perfect. It is also true that the Holy Quran is a Book preserved. We disagree with their assertion that a study of the Holy Quran would reveal that Allah would not raise a prophet but for the reasons mentioned above. Although they have not mentioned the verse they were referring to but the following verse of the Holy Quran is perhaps the one they have in mind.

It reads: “Ma Munsak... Mislayha” Whatever message we abrogate or cause to be forgotten, we bring one better than that or the like thereof.” (Al-Baqara ch. 2 v. 107) The meaning of this verse is far from what they claim. It is an immutable Divine Law that Allah The Almighty never abrogates a message of a command or causes it to be forgotten, but He would bring forth one better than that. For, it does not befit His munificence to deprive the world of His bounty after bestowing it on them. If, per chance, it is subjected to abrogation. He would never fail to restore the one like it. He would, certainly, endow mankind with one better than that.

Therefore, the most that can be inferred from this verse would be that the Holy Quran is a perfect book in all respects. But if someone presumes (God forbid) that some of its verses have been abrogated or forgotten, Allah The Almighty would certainly replace them with verses better than those. No more, no less. We know the Holy Quran is a perfectly preserved book. It is impossible to suggest that any part of it could be forgotten in the sense that some of its verses could ever disappear. The question simply does not arise. No teaching whatsoever can replace those contained

in the Holy Quran. No teaching can ever surpass that of the Holy Quran. The government of Pakistan, however, has inferred an imaginative meaning from this verse as mentioned above.

A profound interpretation of ‘Khatamun-Nabbiyeen’

If we review the Holy Quran, we find a different concept and meaning of ‘Khatamun-Nabbiyeen’. To say that faith in ‘Khatamiyyat’ means that the Holy Prophet’s (peace and blessings of Allah be on him) teachings were comprehensive, final and perfect is not correct. In the Holy Quran, apart from the ‘Khatamiyyat’ of the Holy Prophet (peace and blessings of Allah be on him), there are many verses from which we can deduce a different meaning than what is noted in government of Pakistan ‘white paper’. For example, we read: “Al Yauma Akmalto... Lakomul Islam Dina” - ”This day I have perfected your religion for you and have completed My favor upon you and have chosen for you Islam as religion.” (ch 5, verse 4 AI-Maidah).

In this verse, we note that the perfection of religion has been promised. In other verses preserving the integrity and purity is assured. The noble attributes of the Holy Prophet (peace and blessings of Allah be on him) are not confined to ‘Khatamiyyat’ alone. He had numerous other characteristics and attributes that are explained to us in the Holy Quran and that we deduce from the Ahadith.

With regards to the claim of perfection of religion, we do not differ from our opponents. The Promised Messiah (peace be on him) writes: “The Holy Quran makes this claim “Al Yauma Akmalto... Lakomul Islam Dina” - “This day I have perfected your religion for you and have completed My favor upon you and have chosen for you Islam as religion.” (ch 5, v 4). That is to say that the truth underlying the word Islam has been expressed by Almighty Allah Himself. You should cling to this truth. This verse has unequivocally stated that the Holy Quran constitutes a perfect teaching and that the age in which it was revealed was the most suitable for its revelation. Therefore, the claim to perfection made by the Holy Quran is fully justified and correct. No other revealed Scripture has made such a claim.“ (preface to Braheen-i-Ahmadiyya vol. 5, page 2-5).

To say that whosoever rejects the meaning of ‘Khatamiyyat’, as expressed in the ‘white paper’ also rejects the Holy Quran as being the perfect teaching is wrong and far from the truth. The Promised

Messiah (peace be on him) further writes: “The word ‘Khatamun-Nabbiyeen’ used for the Holy Prophet (peace and blessings of Allah be on him) requires that The Book given to him should also be the most perfect of all the revealed scriptures - ‘ Khatam Alkutub’ containing all the characteristics of perfect book.” What an eloquent expression. He further writes: “The Holy Quran is a veritable miracle, the like of which never was, nor will ever be. It will continue to provide for the spiritual needs of all times, as it did in blessed days of the Holy Prophet (peace and blessings of Allah be on him). (Malfoozat vol. 3, page 36 and 57).

There are many other passages from the writings of the Promised Messiah (peace be on him) that can be quoted. For the present, these should suffice. He has conclusively proved that the teachings of the Holy Quran stand out as the most perfect of all the Revealed Scriptures and that its text has been fully preserved. He has discussed the philosophy underlying this claim and supported his claim with appropriate evidence and arguments.

Maladies afflicting the Ummah despite the presence of a perfect teaching

The argument that a prophet can only come if the Teaching has been changed or become distorted is baseless. This is rejected by the Holy Quran. About the commission of the Holy Prophet (peace and blessings of Allah be on him), the Holy Quran says: “Howallazi.....Lafi Zola Lim Mubeen - He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His signs, and purifies them, and teaches them the Book and Wisdom, though before that they were in manifest error.” (Al Jummah ch. 62, verse 3).

The verse defines the fourfold work entrusted to the Holy Prophet (peace and blessings of Allah be on him). The function of the prophet is described as “Yatloo Alaihim A Ya Te He” - “He recites to them God’s signs.” That is he draws attention towards the teachings, to create faith. Secondly, “Wa Yo Zakki Him” - “And to purify them.” That is to foster to make provision for their progress. Thirdly, “Wa Yo Allemo Homul Kitaba” - “And teaches them the Book.” Teaches them the laws that govern life, through which man can make progress. Fourthly, “Wal Hikma Ta” - “The

philosophy or wisdom lying behind these teachings.” It was necessary that philosophy behind these teachings be explained so that the intellect being satisfied the motive power for conduct and action should be created inside man. If sending a Divine Book was enough, there was no need to send a prophet and create an uproar. People could study and understand The Book on their own. The tablets given to Hazrat Musa (peace be on him) could have been given to the people. Nature of man is such, that this is not enough. God, in His wisdom and mercy, provided a living model for the people to emulate in every age.

The Muslims of today may deny the need of a prophet, but if you compare the Muslims of today with those of the times of the Holy Prophet (peace and blessings of Allah be on him) you would see a world of difference. What happened? The Book is the same. The teaching is the same. The answer is obvious. The teacher is no more. Nobody to purify them or teach them the wisdom. No model to emulate. This is the malady that is afflicting the Ummah. The mere presence of The Book is not enough.

A few lessons from the history of prophets

The history of prophets as narrated in the Holy Quran belies the thesis put forth by the Pakistan Government in the ‘white paper’. We read in the Holy Quran with regards to Hazrat Musa (peace be on him): “Again, We gave Moses the Book - completing the favor upon him who did good, and an explanation of all necessary things, and a guidance and a mercy –that they might believe in the meeting with their lord.” (Al-An’am ch. 6, verse 155). In chapter 2, Sura Al-Baqarah verse 88, we read: “And verily, We gave Moses the Book and caused after him messengers to follow in his footsteps; and to Jesus, son of Mary, We gave manifest Signs, and strengthened him with the Spirit of holiness. Will you then, every time a messenger comes to you with what you yourselves desire not, behave arrogantly and treat some as liars and slay others?”

These verses point out the fact the Prophets came in succession from the time of Moses (peace be on him) to the time of Jesus (peace be on him) to follow in his footsteps. Everytime a prophet appeared, he was mocked at and rejected and attempts were made to kill them. Torah was revealed

to Moses (peace be on him) and Aaron (peace be on him) was commissioned in Moses' (peace be on him) lifetime. No change had occurred in the Torah for Aaron (peace be on him) to be commissioned. Similarly, one can go down the list and see prophet after prophet appearing. Prophet David (peace be on him) was raised as a prophet and was followed by his son, Solomon (peace be on him), as a prophet. No interpolation has occurred in his teachings to trigger the commission of a prophet as our opponents would argue.

If we turn to the times of Prophet Abraham (peace be on him), we see similar advents of prophets. Isaac (peace be on him) was commissioned after Abraham (peace be on him). Isaac (peace be on him) was succeeded by his son, Jacob (peace be on him). Joseph (peace be on him) was commissioned a prophet in the lifetime of Jacob (peace be on him). These facts put to rest the arguments put forth by the Pakistan Government in the 'white paper' with regards to the factors that trigger the advent of a prophet (as noted on page 5 of 'white paper').

Need of a Divine Reformer in the present age

We agree that the text of the Holy Quran is preserved in its original form. No change has occurred. To say that no divine reformer is needed since we have the Holy Quran in its pristine form is not true. As stated earlier, the Holy Quran rejects this notion. We read in Surah Al-Furqan ch. 25, verse 31: "Wa Qa Lar Rasoola... Qurana Mahjoora" - and the messenger will say, 'O my Lord, my people indeed treated this Quran as a discarded thing'." This verse depicts the agony of the Holy Prophet (peace and blessings of Allah be on him) at the sad plight of the Ummah. This exalted son of Adam, the life and soul of all prophets, pours out his anguish before his Lord about the treatment meted out to the 'most perfect book'.

We further read about this in the prophetic words of the Holy Prophet (peace and blessings of Allah be on him) in Mishkat: Kitab-UI-llm and Furuh Kafi volume 3 Kitab-UI-Rauza: "A time will come when Islam will be in name only and the Quran will be considered merely a book." Meaning, people will have deviated from the true religion and its teachings and adopted other ways but would still call themselves Muslims.

The question arises whether one witnessed such a time prior to the advent of the Promised Messiah (peace be on him). If we did, this would be further evidence that would demolish the arguments put forth by the Pakistan Government in the ‘white paper’ page 5. A distinguished contemporary of the Promised Messiah (peace be on him), Nawab Nur ul Hassan Khan Sahib, writes in Iqterab Al-Sa’ah page 12: “Islam is left in name only, The Quran a mere image”. Worshippers fill the mosque but are bereft of piety and righteousness. The Ulema are the worse people under the firmament of heaven. All mischief emanates from them and passes on down from them.

A staunch enemy of the Promised Messiah (peace be on him), Maulvi Sanaullah of Amritsar expresses himself in a similar way in Ahle-Hadith page 6 June 14, 1912: “The fact of the matter is that we have forsaken the Quran. We have formal faith in it but in our hearts we consider it a mere valueless book.”

Undoubtedly, the Holy Quran has remained intact throughout the ages and we have it with us in its original form. There is no controversy on this issue. But the deplorable condition of the present day Muslims runs contrary to the thesis in the ‘white paper’ that the need of a divine reformer to disseminate the Quranic teachings and infuse its spirit in the people and make them enjoy its blessings, has been dispensed with simply because the Holy Quran exists in its original form.

Further evidence of plight of Muslims is presented by Maulana Abu Kalam Azad in Tazkirah page 278. He writes lamenting on sad plight of those claiming to be the followers of the Holy Prophet (peace and blessings of Allah be on him): “None of these maladies or destructive processes has spared the Muslim Ummah. There is no evil or wickedness that is not found in its extreme form in these people.”

It is to be remembered that Maulana Abu Kalam Azad is known as the Guru of the Majlis-e-Ahrar. He played a significant role as an intermediary between its leaders and the leaders of the Indian National Congress that gave birth to the Majlis-e-Ahrar.

The Maulana further writes: Muslims followed in the footsteps of the people of the book and acquired absolute similarity with them in accordance with the prophecy of the Holy Prophet (peace

and blessings of Allah be on him): “If the Jews and Christians debase themselves so much that they have to creep into a lizard’s hole, the Muslims would do the same.” (ibid.)

Continuing the Maulana writes: “let our lives and souls be sacrificed at the feet of the Most Truthful One. All that he said came true, so much so that Muslims came to walk in the footsteps of the idolators. Those professing Islam adopted their ways. Once freed from the worship of ‘Laat’ and ‘Uzza’ they returned to them as their slaves and servants. (ibid.) Yes, we have the book, but look at the plight of the Ummah. They have become the lowest of the low. What is missing? Naturally, a Divine Reformer who is enlightened by God and would purify them and revive them.

Allama Iqbal, held in high esteem by our opponents, also called a ‘Muslim Thinker’, lamented about the status of Ummah of the Holy Prophet (peace and blessings of Allah be on him). It is painful to refer to them as the Ummah of the Holy Prophet (peace and blessings of Allah be on him) because the Holy Prophet (peace and blessings of Allah be on him) represented what was good and wholesome and to refer to these people as associated with the Holy Prophet (peace and blessings of Allah be on him) is very uncomfortable. The Holy Prophet (peace and blessings of Allah be on him) himself referred to them as “Their Ulema would be the worst creatures under the firmament of heaven.” He avoided calling them as my Ummah. When talking about his people he said: “The Ulema of my Ummah would be at par with the Israelite prophets.” Muslims of today may consider themselves as the Ummah of the Holy Prophet (peace and blessings of Allah be on him) but their deeds and actions speak otherwise.

Allama Iqbal writes: There is an uproar that the Muslims have been wiped out. “We wonder if Muslims ever existed anywhere on earth.” He continues addressing the Muslims: “What are you? Your lifestyle is that of Christians. Your culture is that of Hindus. Even the Jews would be put to shame by your behavior. You call yourselves Sayyed, Mirza, Afghan. You may be everything but tell me - are you Muslim? (Jawabe Shikwa Bange Dara First Edition Sept. 1924 and 12th Edition August 1948 page 226).

“Inna Lillahe Wa Inna elay hey Rajeoon - Surely, to Allah we belong and to Him shall we return.” (Al-Baqarah ch. 2, verse 157). The words of Allama Iqbal speak for themselves. These people may reject the words of the Quran and Ahadith, but they cannot reject the words of Allama Iqbal.

Next, consider what Maulana Maudoodi had to say. The Maulana is no more, but his Jamaat enjoys the favor and patronage of the present regime in Pakistan. He wrote: “There is nothing in the Shariat based on which the Ahle Hadith, the Hanafis, the Deobandis, the Brelvis, the Shias and the Sunnis can claim to be separate sects. This is the result of ignorance.” (Khutbaat vol. IV, page 76).

Having reviewed the above, you would note that the assertion of our opponents is disingenuous and incongruous. On the one hand they say there will never come a time that would require the advent of a prophet after the Holy Prophet (peace and blessings of Allah be on him) as mentioned in the ‘white paper’. This assertion is clearly false, based on what I have stated from the Holy Quran and based on the writings of their own scholars. Secondly, based on their thinking, the need is there but God would not send a prophet. This is a grave calumny against God and His prophet. There is no bar to the advent of innumerable ‘dajjals’ so that people may be misled. But, the door to God’s mercy and blessings (God forbid) is now closed. This is the essence of their belief. They will not tolerate anyone who claims to be from God.

The question is whether there is a need for the advent of a Divine Reformer. If the need is established as proven above, and our opponents still insist that no Divine Reformer can come, it is a grave calumny against the Ummah of the Holy Prophet (peace and blessings of Allah be on him). Maulana Maudoodi, reflecting on the status of the Muslims and the need for a prophet, writes in Tarjuman-Ul-Quran Dec. 1942 / Jan. 1943, pages 4-6: “The majority of the people look for a perfect man... in other words, they cry for a prophet, although orally they proclaim their faith in ‘Khatame-Nabuwat’ (The End of Prophethood). If anyone professes prophethood’s continuance, they will do all to silence and destroy him. But in their heart of hearts, they cry for a prophet and will settle for nothing less.”

The Promised Messiah (peace be on him) says: “In their hearts, they agree with us, but, verbally, they keep denouncing us.”

I swear by God, their hearts are with us. The time is ripe. Even those who are out to do away with us are crying that no one, short of a prophet, can bring the desired moral and spiritual change in them. The vice, the evil and inequity plaguing the world today has never been seen before.

A review of the history of nations, as noted in the Holy Quran, reveals that Almighty Allah has never been unmindful of the needs of His servants. He has been blessing them with His warners, reformers and prophets whenever and wherever slightest signs of moral turpitude and spiritual weakness occurred. A prophet was raised to put an end to disparity and dishonesty in weights and measures. Again, a prophet was raised to stamp out misuse of public funds or personal property. Still again, a prophet was raised to rid people of homosexuality. Revealed scriptures, notwithstanding, messengers were invariably sent to wean man away from his evil ways. How unfortunate are the Muslims today! All conceivable evil and inequity exists, yet, they adamantly deny the need for a Divine Reformer.

This reminds me of a very apt observation of a British philosopher who said: “The evil and the wickedness we see today notwithstanding, if we only consider the abomination of homosexuality alone, the need for a Divine Reformer is called for. Otherwise, the people of Sodom, to whom Lot was sent, will complain to God on the Day of Resurrection. They will say that these people were many times worse than us, yet You sent no prophet to warn them or punish them, as You did to us.”

So what to speak of one abomination. Every day, new abominations are invented. New ways of oppression, tyranny and injustice are born. Yet, they would say that a Divine Messenger is not needed. They would welcome innumerable Dajjals but will not tolerate one sent by God...

Waiting for the advent of a Mahdi

Writing about the keenly awaited advent of The Mahdi, in his times, Maulana Abu Kalam Azad says: “If some of these luminaries ever pondered, for a moment, over the sad plight of the Ummah, they would console themselves and their followers by saying that their efforts to change the Ummah would not suffice. The Day of Resurrection is upon us and the destruction of Muslims is inevitable. We should therefore defer our efforts till the advent of the Imam Mahdi when the entire-world will belong to the Muslims. (Takerah 2nd Edition, pg. 10).

Similarly, we have the following in one of the most authentic works of the Shia Sect: If mankind was ever in need of a Divine Reformer, it is today. Unless we believe there was never a need of a

Divine Reformer in the history of mankind and all previous Divine Missions were superfluous and unnecessary. If one admits to the need of Divine Reformers in the past, then he must admit to the need of a Divine Reformer today. He who rejects the Imam of the Latter Days rejects all previous prophets, Imams, etc. This also was the understanding of the Holy Prophet (peace and blessings of Allah be on him). (Al Sirat Al Sawly Fi Ahwal Almahdi published 1335 A.H., vol. 1, pages 45-46).

These people, however, will not listen unless we find something similar in the writings of the ‘Thinker of Islam’. With due diligence we found the following in a letter published in Iqbal Nama Vol. I, page 41, addressed to Mr. Siraj Din Pal. It reads: My wish is that Maulana Nizami’s prayers be heard and the Holy Prophet (peace and blessings of Allah be on him) may come back again and teach the Indian Muslims his religion again.” According to Allama Iqbal, the revival of Islam is not possible without the re-advent of the Holy Prophet (peace and blessings of Allah be on him). In saying this, the Allama has stumbled onto the truth. He has said the same thing that is recorded in the Holy Quran since its revelation. Allah says in the Holy Quran: “Howallazi... Wallaho Zul Fazlil Azeem - He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance. And He will raise him among others from among them who have not yet joined them. He is the Mighty, the Wise. That is Allah’s grace; He bestows it on whom He pleases; and Allah is the master of immense grace.” (Al Jumu’ah ch. 62, v. 3-5).

That is to say it is Allah Who has raised His Messenger, the Holy Prophet (peace and blessings of Allah be on him) among the unlettered people to recite to them his signs, to purify them and bless them with knowledge and wisdom although before this they were misguided. When The Latter Days come and the people will again have lost their way, Allah will send a most devoted servant of the Holy Prophet (peace and blessings of Allah be on him) to impart the same blessings on the people of The Latter Days. The question arises as to who this person would be. Allah says: “It is purely a grace of Allah. He would bestow it on whom He pleases...“ Nobody has the right to question His choice. As the Quran says: ‘Ahum... Rahmata Rabbeka - Are they then the distributors of the mercy of thy Lord?’” (Al Zukhruf 43:33).

These verses have a direct bearing on the concept of the continuity of prophethood. They, in fact, deal with the second advent of the Holy Prophet (peace and blessings of Allah be on him).

Who are the people of The Latter Days? The Ulema of today evade the issue of who these people of The Latter Days are by saying these are the people who joined the Holy Prophet (peace and blessings of Allah be on him) and his followers in later years and in his own lifetime. This interpretation has been categorically refuted by the Holy Prophet (peace and blessings of Allah be on him) himself. A Hadith from Al Bukhari, universally accepted as the most authentic compilation of Ahadith, states that when the Holy Prophet (peace and blessings of Allah be on him) recited the verses under comment, one of his companions asked the Holy Prophet (peace and blessings of Allah be on him) "Mun Ha Olaey - Who are these people?" (referred to in these verses). The Holy Prophet (peace and blessings of Allah be on him) put his hand on the shoulder of Salman, the Persian, and said: "Lo Kana Imano... Rejalun Min Ha Olaey - If faith were to go up to the Pleiades some men from these would, surely, find it."

According to another version he said: "Lo Kana Imano... Rajolun Min Ha Olaey - If faith were to go to the Pleiades a man from these would, surely, find it." This answer by the Holy Prophet (peace and blessings of Allah be on Him) is most profound and covers a lot of issues in one small sentence. He says a time can come when faith will ascend to the stars, that is, people will become misguided again. When this happens, a person (or persons) of Persian descent will bring it back to the people. The Holy Prophet (peace and blessings of Allah be on him) is obviously talking about a distant time. During his lifetime such a loss of faith could not occur. He himself indicated that his spiritual light would extend for three centuries and people will continue to benefit from it. Thereafter a process of decline and darkness will set in. No one will be able to dispel it. Faith will have evaporated to the stars. These are the people of The Latter Days. These are the times about which Allama Iqbal writes: "My wish is that Maulana Nizami's prayers be heard and the Holy Prophet (peace and blessings of Allah be on him) may come back again and teach the Indian Muslims his religion again."

Did he want the Holy Prophet (peace and blessings of Allah be on Him) to come back and receive the same treatment meted out to his devoted servant? In the last two paragraphs of his famous book "Introduction to Sociology" Professor McKenzie makes an interesting point. He says: Society

needs perfect men to reach its zenith. This not only requires true recognition of the situation but also the launching of an aggressive movement... we need a teacher and a messenger... probably a new messiah... a messenger of this age who is able to preach and propagate to these afflicted people.”

I chose to quote Professor McKenzie because Allama Iqbal, in his letter dated Jan. 24, 1921 to Dr. Nicholson (who translated Asrar-i-Khudi into English) writes, after quoting the above paragraphs, “How true Professor McKenzie was when he said that the conditions of our times warrant the advent of a Messenger of God, a veritable Messiah who would heal society of its ills.“ The way Allama Iqbal said it, one gets the impression that he not only agrees with this observation but was lamenting his own failure to voice the truth.

Strange logic put forth in the ‘white paper’

Let us look at what the ‘white paper’ says. They have come up with strange comments and arguments. The ‘white paper’ says on page 6: “Anyone claiming to be a prophet after the Holy Prophet (peace and blessings of Allah be on him) was invariably rejected by the Ummah and was treated callously. It was not necessary to have discussions with or engage such a person in debate. This is proof that Mirza Sahib was an impostor.“ Continuing further, they write: “During the last fourteen hundred years ‘Khatamun-Nabbiyeen’ has universally been interpreted by Muslims to mean that the Holy Prophet (peace and blessings of Allah be on him) was the last prophet and that there would be no prophet after him. It was because of this unshakeable faith the Muslim Ummah vigorously opposed anyone who made a claim to prophethood and never forgave him.”

(Qadianiyyat: A Grave Threat to Islam pg. 24-25).

Based on the above, one can conclude that according to them because a claimant to prophethood has been opposed, no prophet can come and that the Promised Messiah (peace and blessings of Allah be on him) (God forbid) was an impostor. They put forth arguments based on strange logic and based on a short period of history. A review of the entire history indicates that from the very beginning, from the time of Adam (peace be on him) to the time of the Holy Prophet (peace and

blessings of Allah be on him) and even after him, all claimants to prophethood have been opposed, persecuted and laughed at.

Allah says in the Holy Quran: “Ya Hasratun... Kanu Yastahzeoon - Alas for My servants! There comes not a Messenger to them but they mock at him.” (Ya’sin Ch. 36, v . 31). To reject and mock at a Messenger is an age-old custom. Bearing witness to this will you reject the truth of each and every prophet simply because he was faced with hostility and antagonism. How would you justify your inference based on the above verse of the Holy Quran? Also, I quoted verses from the Holy Quran earlier on, indicating opposition of all prophets following Moses (peace be on him). Yes, some impostors also faced opposition but they were negligible. Allah is expressing His grief over the invariable rejection of His True Messengers- The arguments you have used to prove that the Promised Messiah (peace be on him) was an impostor, in fact, are a telling proof of his truthfulness.

Quranic instructions about our attitude towards a claimant to prophethood.

I would now draw your attention to the directive in the Holy Quran with regards to the attitude we should adopt towards a person who claims to be from God and therefore a prophet. Citing an incident from the time of Hazrat Musa (peace be on him) the Holy Quran tells us that when Hazrat Musa (peace be on him) made his claim to prophethood there was an uproar amongst the people and chiefs from amongst the people planned to put an end to his life. Thereupon a believing man from among the people of Pharaoh, who kept his faith hidden sought to dissuade them. He pleaded: “Wa Eyako Kaazebun... Ya Eh Do Kum - and if he be liar, on him will be the sin of his lie; but if he is truthful, then some of that which he threatens you with will surely befall you.” (Al Mu’min Ch. 40, V. 29).

That is to say that if Hazrat Musa (peace be on him) is an impostor, he will be punished for his falsehood. The people need not worry about it. God alone knows the truth and He knows best how to vindicate himself. However, if he (Hazrat Musa (peace be on him)) is speaking the truth and you oppose him, then you are bound to be punished and you would be the losers. This is the attitude one

should adopt towards a claimant to prophethood. These words of a weak man who kept his faith hidden are full of wisdom and preserved in the Holy Quran so that the people who come later may be guided by this principle. However, the writers of the ‘white paper’ are ignorant of all guidance contained in the Holy Quran. In their zeal to oppose the Promised Messiah (peace be on him) they have stated that the Muslim ‘Ummah’ has treated all false claimants to prophethood equally, that is by ignoring them and not engaging them in a debate, etc.

In their folly, they have put forth a statement the real significance of which they have not grasped. The events tell us that their attitude towards the Promised Messiah (peace be on him) was exactly the opposite and similar to the treatment meted out to the true claimants to prophethood. They vigorously opposed the Promised Messiah (peace be on him) after he made his claim. They engaged him in all kinds of debates, including prayer contests and used every strategy to disgrace and dishonor the Promised Messiah (peace be on him). In short, they did everything that is done to a true claimant of prophethood, thus testifying to His (Promised Messiah (peace be on him)) truth.

We heard the cry ‘Aksarta Jadalana....’ - Thou has indeed disputed with us long and disputed with us many a time; bring us now that with which you threaten us; if you are of those who speak the truth.” (Hud Ch. 11, v. 33). What to speak of their treatment? Allah The Almighty blessed the Promised Messiah (peace be on him) with His endearing treatment that we always see with His true messengers. That is really what matters the most.

Let us see what Hazrat Imam Al Qayyam has to say with regard to this. He is regarded by our opponents as a top religious scholar, philosopher and thinker. He says in Zaad Alma’ad Vol. 1, page 500: We are not going to deny that a number of impostors made their appearance. They did achieve some pomp and glory at the outset. Their seeming glory was short-lived. The true prophets of God and their followers exposed them and their motives and these impostors and their followers thus disappeared. This has been the Divine practice since the beginning of times and will continue till the Day of Judgement.”

The Iman is making the same points I made earlier. He has put forth great wisdom in this short passage. He says that impostors achieve some glory and pomp initially. This is a subtle point but it distinguishes a false prophet from a true prophet. All imposters start off with some support and

backing. They flourish initially, achieving some success, but then, in time, truth prevails and these impostors and their followers wither away and disappear. The reverse is true of true claimants to prophethood. Initially, they have no human backing. God is their only support. As soon as they make a claim, they excite the wrath of the people and are vigorously opposed, persecuted and killed. But, slowly and steadily, as truth prevails, they achieve success.

To our opponents, I say, listen to Imam Ibn Al Qayyam. You hold him in high esteem. Just look at your own efforts to wipe out the Promised Messiah's (peace be on him) mission. You have tried and you have tried, yet, by your own admission, Jamaat Ahmadiyya continues to grow and flourish. You are distressed to see their unfettered progress despite your stubborn resistance and long unrelenting opposition. You have boastfully taunted in the 'white paper' that the Promised Messiah (peace be on him) was forsaken by his people. His own sons did not believe in him. He was despised and detested by all. This is the treatment meted out to the true prophets of God at the beginning of their ministry. You will not listen to the Holy Quran. You will not listen to us. You should listen to Imam Ibn Al Qayyam. You will no doubt be led to realize the glaring and great difference between an impostor and a true claimant. An impostor starts off well and perishes, while a true claimant is denounced and dissented by all, but Allah helps him and he triumphs despite all opposition and obstruction.

As Allah says in the Holy Quran: "Kataballaho... Rasooly - Allah has decreed; most surely, I will prevail, I and My Messengers." (Al Mujadilah ch. 58, v. 22).

The real reasons behind the opposition of one appointed by God

If opposition to one who is appointed by God is used as a criteria for the truth and veracity of a claimant, then no true claimant will ever appear among these people. History tells us otherwise and their own elders held a different view. In Iqterab Alsa'at Nawab Nurul Hassan Khan (died 1336 A.H.) writes on page 224: "Should the Mahdi make his appearance, his plight would be the same.

The Orthodox brethren will be his most ardent enemies and will seek to kill him and charge him with distorting their religion.”

Similarly, Hazrat Sheikh Mohayuddin Ibn Arabi, the renowned muslim scholar (died 638 A.H.) wrote in Fatoohat-i-Makkiya Volume 3, page 374: “When the Imam Mahdi makes his appearance, none other than the Orthodox Ulema and theologians would be his most ardent and open enemies.”

These predictions have literally been fulfilled. The one who was to come has already come. No one else is going to come. For the sake of argument, let us assume a ‘True Mahdi’ appears. You will still oppose him because you have made this your destiny by being stubborn and obstinate. It will be Ahmadis alone who would still accept him because we believe in all those who are sent by God. It has been your characteristic that you reject all those who claim to be from God. How can you treat the Mahdi differently?

Nawab Siddique Hassan Khan writes in Hijaj Alkirama on page 363 about the time when the Imam Mahdi would come: “Ulema of the time having inherited the habits of their theologians, their companions and their ancestors will accuse the Mahdi of having come to destroy their religion and their nation. They will band together against him and in accordance with their characteristic will do their utmost to humiliate him and destroy him.” This prediction has also been fulfilled word for word. You would note the ‘white paper’ is titled ‘Qadianiyyat - A Grave Threat To Islam’.

These ‘Ulema’ will have a difficult time rejecting what the well known Mujaddid (Reformer) Alfe Sanni, Hazrat Ahmad Sarhindi, in his Maktoobat wrote. He states in Volume 2, page 55: “It will not be surprising if these so called Ulema will reject Prophet Jesus (peace be on him) based on his insight and deep understanding of Islam and the Shariah. They will adjudge his teachings as contrary to The Book and The Sunnah.

This reference is very significant. We had several references mentioning the opposition the Mahdi would face but this reference specifically mentions the Messiah, Jesus (peace be on him) and the opposition he would face. The ‘Ulema’ believe he would descend from Heaven with his hands upon the shoulders of two angels and that he would be clad in two yellow sheets. If this is how The Second Coming is to take place, who dare would reject him? Everything would be very obvious.

These ‘Ulema’ further claim that The Messiah would join in prayers behind the Mahdi. There will be no dissension and all will be well. These are all tales. Hazrat Ahmad Sarhindi, an outstanding Divine, makes a very subtle and significant point as mentioned above. He notes that these ‘Ulema’ will oppose The Messiah because they will not be able to comprehend the divine understanding and knowledge of The Messiah and because of their ignorance and arrogance will call him a heretic and one who is repudiating The Book and The Sunnah.

Disjointed words and ideas in the ‘white paper’.

The ‘white paper’ is not very easy to understand because it is a hodgepodge of disjointed words and ideas. It is not easy to decipher the precise meaning without spending a lot of time on it. A passage from the ‘white paper’ on page 6 reads: “This brief discussion would make it crystal clear that the doctrine of ‘Khatame Nabbuwat’ is an integral part of our faith. It is not only based on cogent reasoning but has provided us with a social order and an Islamic culture.” What they mean to say is that this concept of ‘Khatame Nabbuwat’ has provided us with a purpose in life and unanimity and our livelihood is based on it. How can we let go of such a concept?

Further, the ‘white paper’ says pertaining to the belief of total termination of prophethood: “...has indisputably been accepted as an integral part of our Faith. Our cultural foundation rests on it...” This doctrine has served to bring people of different ages, different races, different colors as so many pearls in a string and formed them into a distinct Ummah... It has given an impetus to human intellect in its inquisitiveness and thus laid distinct foundations for a great and singular cultural structure. (Ibid page 6-7).

Have you followed their logic? They are trying to say that their concept of ‘Khatamun Nabbiyeen’ has brought the Islamic culture into being and has sustained it. What about the one hundred and twenty four thousand prophets gone by? None of them was ‘Khatamun Nabbiyeen’ yet they had a culture. What was the basis of their culture? How were these people united? Was the past just a sport? Has The Almighty now discovered the secret of unity and cultural stability?

Belief in Khatame-Nabuwat and fundamentals of Islamic faith

As far as the belief in Khatame-Nabuwat is concerned, we Ahmadis have a staunch belief in it. As I have stated earlier, we do not agree with the interpretation of ‘Khatamun Nabbiyeen’ these people put forward. This is an innovation that is in vogue today. In the times of Hazrat Yusuf (peace be on him) after his death people said there would be no more prophets. As also in the times mentioned in Surah Al- Jinn of the Holy Quran where it is also mentioned that this notion of no more prophets is a notion of the foolish people. I have discussed all this earlier on. Their own scholars and saints, as documented earlier, never put forth such an interpretation.

Despite all this proof we have presented, these people would insist that anyone differing from their interpretation should be considered a heretic. As pleasing as their stand may seem to the man in the street, it has nothing to do with the truth.

The fact of the matter is that belief in ‘Khatamun Nabbiyeen’ has never been part of the ‘fundamentals’ of Islamic faith. Who would be more competent than the Holy Prophet (peace and blessings of Allah be on him) to tell us what our fundamental beliefs ought to be? It was He to whom the Holy Quran was revealed. In talking about the Fundamentals of Islamic faith, we have a Hadith: “Ibn Umar (may Allah be pleased with him) relates: “The Messenger of Allah (peace and blessings of Allah be on him) said: Islam is based on five fundamentals. One, bearing witness that there is none worthy of worship save Allah and Muhammad is His Messenger. Two, observing Salat. Three, paying Zakat. Four, making the pilgrimage to the House of Allah. Five, fasting in the month of Ramadhan.” (Tirmizi Kitab Al-Iman).

That is all the Holy Prophet (peace and blessings of Allah be on him) said with regards to the Fundamentals of Islamic Faith. Five of them no more no less. Now these people have added a sixth one. God forbid, as if the Holy Prophet (peace and blessings of Allah be on him) was not aware of it.

We can look further to see if ever in history the doctrine of ‘Khatamun Nabbiyeen’ was part of the Faith or Iman. There is another Hadith in Tirmizi Kitab Al-Iman which talks about Iman: Umar Bin Alkhattar (may Allah be pleased with him) narrates: “We were in the company of the Holy Prophet

(peace and blessings of Allah be on him) when a stranger joined us. He was clad in white, had jet-black hair, had a fresh appearance. None of us had seen him before. He came and reverently seated himself before the Holy Prophet (peace and blessings of Allah be on him) with his knees touching the knees of the Holy Prophet (peace and blessings of Allah be on him). He asked: ‘What is Iman, O Muhammad?’ The Holy Prophet (peace and blessings of Allah be on him) replied: ‘Iman means that you should believe in Allah, His angels, His Books, His Messengers, in the Day of Resurrection and in Taqdeer (pre-determination) good or bad.’

This Hadith is very significant in that the narrator reports that after hearing the Holy Prophet (peace and blessings of Allah be on him) the stranger confirmed the statement of the Holy Prophet (peace and blessings of Allah be on him) by saying ‘you said it right’ and left. The companions wondered if he had come to learn or test the knowledge of the Holy Prophet (peace and blessings of Allah be on him). Realizing their astonishment, the Holy Prophet (peace and blessings of Allah be on him) said: ‘He was none other than Gabriel and had come to teach you your religion.’

You would note that no mention of ‘Khatamun Nabbiyeen’ is made in this Hadith as being part of Iman. Jamaat Ahmadiyya, however, staunchly believes in ‘Khatamun-Nabbiyeen’. The Promised Messiah (peace be on him) has repeatedly asserted his firm belief in ‘Khatamun Nabbiyeen’ and that whoever rejected this doctrine was not a Muslim. We believe in this doctrine not because it is a Fundamental of Islamic Faith but because the Holy Quran says so. We believe anyone who rejects a jot of the Holy Quran is a renegade and outside the pale of Islam.

Belief in Khatame Nabbuwat and its impact on civilization and culture

The verse with the phrase ‘Khatamun Nabbiyeen’ was revealed in the year 5 A.H.. The major portion of the ministry of the Holy Prophet (peace and blessings of Allah be on him) had elapsed by that time. The natural question that arises is what did the Muslims base their unity, culture and civilization on? What special factors came to play in the 5th year of Hijra to give the Muslims a distinct entity and a special culture and civilization? Their statement that belief in ‘Khatamun

Nabbiyeen' had a significant impact on Muslim culture and civilization is preposterous. What has happened to them now? Why are they so split and facing one crisis after another? This belief is of no help to them now.

On the other hand, look at the Ahmadis. Allama Iqbal, their own 'Thinker of Islam' says: "If you want to see a true expression of the Muslim character, its culture and civilization, you will see it in the people of Qadian." (The Muslim Community - A Sociological Study: by Allama Iqbal page 23).

This theory that belief in 'Khatame-Nabuwat' is at the root of Islamic culture is altogether fictitious and fabricated. It is devoid of even a semblance of truth. A honest seeker of truth will see the light when he compares the Ahmadis to the non-Ahmadi Muslim. According to them, we do not believe in 'Khatamun Nabbiyeen' and therefore not Muslims. Look at what has happened to them. They are all at odds with each other. Their culture, their lifestyle varies from place to place. Their marriage ceremonies are different. The way they observe 'Purdah' is different. In short, in all their habits, their dress, their customs they all differ. Muslims in Indonesia, Africa, Czechoslovakia, Finland and Hungary all differ. When Bangladesh seceded from Pakistan, they proclaimed that though they are Muslims, their culture is different. Yet, they all believe in the same doctrine of 'Khatame Nabuwat'. Further, they differ in religious beliefs as well. Even the mode of their worship is not identical. Some say the prayers with arms by the side. Other say prayers with arms folded up on the chest. There are many other differences. In short, diversity, discord and disagreement is seen in every field of their cultural and religious activity. Their claim that belief in 'Khatame Nabuwat' has given Muslims unity, consistency and harmony is incredible. The facts speak otherwise.

Islamic civilization and culture as seen by Ulema

The next question is what is culture? Who would define it? Their own 'Ulema' say the following. Maulana Maudoodi writes (in Musalman Aur Siyasi Kashmakash Vol 3, page 26 6th Edition): "If you examine the so-called Muslim society today, you will see the Muslims to be of diverse denominations. Countless and a veritable zoological garden where in ravens, crows, vultures,

quails, pheasants and a myriad of fowls have been gathered together. Each one of them is a ‘chirrya’ (a bird).”

What a tragedy. The Maulana is so angry he has debased the whole Muslim society. Has called them ‘chirrya’ (a bird) - an abusive term in vogue in India at that time. This is the plight of the Muslims who have united in ‘their’ belief of ‘Khatamun Nabbiyeen’.

Further documentation of the plight of this Muslim Ummah is noted in the paper Ahle Hadith of April 16, 1910. A correspondent of the paper writes about his visit to Burma: “I have been staying here for the last ten days. A big gathering was scheduled to be held at the Jamia Mosque at 2 P.M. I went to the mosque for prayers at the time fixed for the afternoon prayers. The mosque was filled to capacity. There were strange happenings. Cups full of sharbet and trays full of bananas and dates were placed before the Imam. He constantly raised his hands in prayer. Some audible words were ‘Abd Al Qadir Jilani - the beloved of God....’ (as if he were supplicating to Abd Al Qadir Jilani). Thereafter, the mosque resounded with musk accompanied by the chanting of ‘Ya Muradi, Ya Muradi’ (O, object of my love...).

Then the necks and foreheads of the gathering were besmeared with an admixture of sandalwood powder and powder according to the custom in vogue among the Hindu Pandits. Thereafter, a harlot stood up, dancing in the mosque as though in ecstasy. She pretended to fall headlong into the burning tenter and skillfully covered her face with her hands. This was followed by a harsh beat on the tambourine by the trustee of the mosque which brought a hush in the mosque. Then the Imam said the final prayers and sharbet and bananas and dates were served. The people were then garlanded with wreaths of flowers.

At about 4 P.M., everyone stood up and kissed the banners (about 50 of them) in the central part of the mosque. These were then taken out and three horses were decorated with them. The spirit of Qadir Auliya (the Saint of the Madras Region, whose anniversary they were celebrating) was, so to say, mounted on one of them. Spirits of his disciples were mounted on the other two. The Imam accompanied by the congregation made a round of the city begging alms. Some chubby people, wearing thick, long beards, all naked except around the loins, body covered with cow-dung ashes, led the tumultuous crowd singing ‘Ya Muradi, Ya Muradi, Abd Al Qadir’. The scene was so

ludicrous that it was not possible for me to suppress my laughter. The wanton crowd, beating their drums, returned to the mosque before evening prayer. Alas, the Muslims, once wedded to the doctrine of the oneness of God, have now sunk so deep into the filth of polytheism and heresy, they are not ashamed to indulge in such practices, even in a mosque.”

This is an example of ‘Muslim culture’ that these people are proud of. In Pakistan, one would see a queer culture being displayed at the anniversaries of different saints. The Wahabis and Shias show their own distinct culture. In short, new aspects of culture are being born at various places. Novel notions and concepts have left no harmony and concord in the culture that could be called a Muslim culture. This is the evidence of their ‘uniform culture’ they claim to have inherited as a result of their concocted faith in ‘Khatame-Nabuwat’.

A claim without evidence

Our opponents further assert: “The Old and the New Testaments bear witness to the fact that all previous prophets have invariably been foretelling the advent of the prophets succeeding them. But, the Holy Quran makes no mention of a future prophet. On the contrary, it contains numerous verses that categorically state that there will be no more prophets. Moreover, there are several authentic Ahadith that are unanimously accepted which support this view.” (Qadiyyaniat - A Grave Threat To Islam pg. 6).

Earlier on, I have already answered their claim with regards to the Ahadith. As for the Quranic verses, it is noteworthy that they have not put forth a single Quranic verse to support their claim. As noted earlier, they mentioned some ‘Thinkers of Islam’ and, rightly or wrongly, have quoted them to support their own viewpoint. They have also utilized some Ahadith to substantiate their ‘thesis’, including the one that mentions ‘thirty impostors’. All these arguments have been refuted by me. They have not put forth a single verse from the Quran.

Willful oversight of the clear meaning of the verses of the Holy Quran

We can now review what the Holy Quran has to say with regards to the one coming after the Holy Prophet (peace and blessing of Allah be on him). These people claim that they have not found any such verse. Their pretense is similar to the Christians who claimed that no mention is made in the Bible, Old Testament and New Testament, about the coming of the Holy Prophet (peace and blessings of Allah be on him). If they only had eyes that could see. Mention is made about the coming of the Holy Prophet (peace and blessings of Allah be on him) in bold, both in the New and the Old Testament several times. In some places, a general reference is made. At others, a specific reference is made. People who wish to close their eyes to this; one cannot force them to see.

With regards to the coming of the Promised Messiah (peace be on him), I have already mentioned a clear reference as noted in Surah Al-Jumu'ah, chapter 62 of the Holy Quran. Another reference is made in the following verses of the Holy Quran Surah Al-Nisa, chapter 4, verses 70-71: "Wa Maeen Yoote Allaha... Wa Kafa Billah Aleema - And whoso obeys Allah and this Messenger shall be among those on whom Allah has bestowed His blessings –the Prophets, the Truthful, the Martyrs and the Righteous, and excellent company are they. This grace is from Allah and Allah suffices as One Who is All-knowing."

What a grand proclamation. It unfolds the unique and lofty station of the Holy Prophet (peace and blessings of Allah be on him). These verses say that from now on, only those who will ‘obey Allah and this Messenger’ shall be the recipients of the spiritual rewards of the highest order i.e. prophethood, truthfulness, martyrdom and righteousness. Here the word used is not just ‘Rasool’ (messenger) but ‘Al-Rasool’ (this messenger) pointedly referring to the Holy Prophet (peace and blessings of Allah be on him)

Allah says: "Fa Olaeeka Ma'allazena Un Amallaho Alehim - it is they who shall be among those on whom Allah has bestowed His blessings." Here, our opponents argue that the practice "Ma's" means 'with' and not 'among' as we translate it. Meaning 'it is they who shall be with those on

whom Allah has bestowed His blessings.“ Anyone with common sense would know that their argument is absurd. An August Divine Decree has been announced conferring spiritual ranks of the highest degree on those obeying Allah and the Holy Prophet (peace and blessings of Allah be on him). But our opponents would have you believe that your reward for obeying Allah and His prophet would be that you would only be placed amongst people who have achieved these lofty spiritual ranks.

In the past, Divine promises were made to people to be endowed with His favors, if they obeyed Allah and Prophet Moses (peace be on him), Allah and Prophet Abraham (peace be on him), Allah and Prophet Noah (peace be on him), Allah and Prophet David (peace be on him) and Allah and Prophet Solomon (peace be on him). Today, a Divine Decree is announced enticing believers to follow Allah and this Messenger holding the loftiest spiritual rank so they may become recipients of the rewards promised. Yet, our opponents say that it does not mean that you would be the recipients of the rewards, rather you would be placed with the recipients of the rewards. This is utterly absurd. It is insulting to the lofty station of the Holy Prophet (peace and blessings of Allah be on him) and the Holy Quran.

The Holy Quran belies their translation of the particle “Ma’s”. At another place, we read ‘Wata Waffana Ma’al Abrar - in death join us with the righteous. (Al Imran Ch. 3, v. 194). Here the same particle “Ma’s” has been used, not “Min”. The particle “Min” means from among, while the particle “Ma’s” means ‘with’ and ‘from among’, depending on how it is used. The Muslims have been enjoined to implore Allah the Almighty saying: “Cause us to die with the righteous.” Obviously, this does not mean that we should pray to die as and when a righteous one dies. This is height of absurdity.

The fact remains that in the above example, Ch. 4, verses 70-71, “Ma’s” cannot mean anything but “Min” - from among. In Arabic, when referring to more than one person and expressing admiration “Ma’s” would invariably mean “Min” - from among. But should the species change, it would not be so. As Allah says in the Holy Quran Chapter 2, verse 154: “Innallaha Ma’a Us Saabereen - Surely Allah is with those who patiently persevere.: Here the species has changed, hence the particle “Ma’s” cannot be used in the sense of “Min” –from among.

An example of species change would be “donkey is with the people” instead of “donkey is among the people”. Similarly, “Zaid is with good people” would mean “Zaid is among good people”.

When the Holy Prophet (peace and blessings of Allah be on him) said “I am with him who loves me” in these instances “Ma’s” would carry the sense of “Min” . The Holy Quran clarifies this issue further. If you refer to the verse under discussion Chapter 4, verse 70: “Among those on whom Allah has bestowed His blessings” it further reads “Minnun Nabbiyeena - among the prophets”.

That is to say those receiving His blessings would be “among the prophets.....“. The particle “Ma’s” has not been repeated. “Min” has been used to elucidate the meaning and to eliminate any possibility of misinterpretation.

There is another verse of the Holy Quran in Surah Al-Hajj, chapter 22, verse 76, which reads ‘Allaho Yustafi Minnal Malaikate.....Allah chooses His Messengers from among angels and from among men. Surely, Allah is All-Hearing, All-Seeing.“

According to our opponents, this verse was revealed after it has been pronounced that the Holy Prophet (peace and blessings of Allah be on him) was ‘Khatamun Nabbiyeen’ and no prophets were to come. Yet, the verse says “Allah chooses His Messengers from among angels and from among men” instead of saying “Allah used to choose His Messengers.....“. This would clearly mean that prophethood has not been terminated. Proof to support our argument is seen in the Holy Quran where Allah says with regards to Jesus and his mother “Kana Ya Kolanetaam.....” they both used to eat food.” (Al-Maidah chapter 5, verse 76).

It is a fundamental rule of grammar that ‘present continuous’ cannot be used for an action that has come to an end. The Quran proves this here. So, in case Allah had totally stopped sending Messengers from among men, He would have said so in the words “Kanallaho Yustafi... Allah used to choose Messengers....“.

A prominent Shia commentator Tibrisy in his book Majma’ul Bayan on page 96, vol. 9 commenting on this verse writes: “Allah chooses His Messengers from angels eg. Gabriel and Michael; and from among men i.e. the prophets”. Here a mere Messenger is not meant but stress has been laid on the word prophet.

At another place in the Holy Quran reference is made to a covenant. In Surah Al-Imran chapter 3, verse 82 we read: ‘Wa Iz Akazallaho... Minasshahedeen - and remember the time when Allah took a covenant from the people through the Prophets, saying: ‘Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him’. And He said: ‘Do you agree, and do you accept the responsibility that I lay upon you in this matter?’ They said: ‘We agree; He said: ‘Then bear witness, and I am with you among the witnesses.’“

The verse speaks of a covenant Allah had taken from the People of the Book through their Prophets. The covenant bound them to believe in all the messengers coming to fulfill all that had been given to them of His Word and Wisdom and to help them in their mission. The verse also lays down that the people had solemnly agreed to abide by the covenant. Then he said to the people to bear witness to this covenant and that He too would bear witness along with them.

In Surah Al-Ahzab chapter 33, verses 8 and 9, we read: “Wa Iz Akazna... Azabun Aleema.” And remember when We took from the Prophets their covenant, and from thee; and from Noah, and Abraham, and Moses, and Jesus, son of Mary, and We indeed took from them a solemn covenant; that He may question the truthful about their truthfulness. And for the disbelievers He has prepared a painful punishment.“

Here is another verse dealing with the covenant Allah had taken from the Prophets and, through them, from their peoples. The gist of the covenant was if future prophets come supporting what is contained in the Book and the Wisdom bestowed on them then the people should not oppose him but support him and assist him and believe in him. The Prophets are being placed under obligation to enjoin their people not to reject a claimant to prophethood in the future who meets these criteria. What a remarkable covenant. Having said this, the Holy Prophet (peace and blessings of Allah be on him) is addressed directly in this verse: “And remember when we took from the prophets their covenant, and from thee...“.

That is to say the Holy Prophet (peace and blessings of Allah be on him) was pointedly charged with the responsibility to place his Ummah under obligation to believe in the Prophet appearing after him with the condition that this prophet would support the Book and Wisdom previously

bestowed on the people and would devote himself to the service of the Faith. This covenant was taken from the Holy Prophet (peace and blessings of Allah be on him) even when the Teaching and prophethood had achieved perfection.

Commenting on this verse, Allama Fakhruddin Razi says in Al Tafseer Al Kabir Vol. 8, page 114 (printed in Tehran): “The only meaning of this verse is to clearly state that Allah had made it incumbent on all prophets (and their followers) to believe in every prophet who comes ‘fulfilling that which is with them’.”

Allama Razi has made a very subtle point. It means that as long as a Divine Dispensation remains operative and it is not abrogated by God, a false prophet would not come and work towards the fulfillment and completion of the Divine Dispensation. A false prophet would come to work against the truth. A claimant to prophethood who works in the service of the Faith must be fully supported by the people. The covenant is addressed to the prophets since they are the leaders of the people. The prophets themselves would never oppose the truth.

About the Holy Prophet (peace and blessings of Allah be on him), the Holy Quran says so great was his submission to the Will of Allah that if there were ever to be a real son of God, the Holy Prophet (peace and blessings of Allah be on him) would be the first to accept him. He loved God and would submit readily to any commandments from Him. In the presence of all these verses from the Holy Quran, our opponents still oppose the truth.

Total disregard of the Ahadith and writings of prominent Imams

Our opponents are disingenuous. They claim that the Holy Quran states prophethood has been terminated, yet, they put forth no verses to support their claim. They also would create an impression that the Ahadith support their view but then disregard the number of Ahadith that belie their point of view. They cling to the Hadith containing “La Nabi Ba’adee” which, according to them, means total termination of prophethood. Yet, their own scholars have interpreted this Hadith

the way we do. Their claim that no mention is made in the Holy Quran about the coming of a Messenger has been adequately rebutted above. Moreover, the Holy Prophet (peace and blessings of Allah be on him) had made unambiguous prophecies about the coming of the Mahdi and Messiah. These people change their garb to suit the need. They are Ahle-Quran at times and Ahle-Hadith at others.

If you review our opponents belief, you would be amazed at how silly and incongruous it is. On the one hand, they would insist that there be no more prophets, on the other hand, they believe when the second coming of Jesus (peace be on him) happens, he would be a prophet. They also believe that the Holy Prophet (peace and blessings of Allah be on him) said: “There would be no prophet or messenger between me and the coming of Messiah”. (Tibrani Al Ausat Walkabir). The Holy Prophet (peace and blessings of Allah be on him) has resolved the issue of Dajjals and “La Nabi Ba’adee”, by this statement. He points out there will be impostors but do not consider the Messiah an impostor. He would be a prophet.

The Holy Prophet (peace and blessings of Allah be on him) further emphasized: “Remember, most surely, He (Jesus) will be my successor and will be from my Ummah”. That is to say he was talking about a Messiah arising from the Ummah and not the Messiah from the Mosaic Dispensation.

Hazrat Ibn Arabi writes in Fatoohat-i-Makkiya Vol. 1, page 570: “Jesus (peace be on him) shall descend amongst the Muslim Ummah as an arbitrator without a new law. Most surely, he will be a prophet. There is no doubt about it.” This statement is self-explanatory. At another place, Hazrat Ibn Arabi, commenting on the Quranic verse “Qabla Motehe” says about the Messiah: He is bound to descend in the Latter Days in a new physical form (Tafseer Ibn Arabi Vol. 1, page 165). Here you would note Hazrat Ibn Arabi states emphatically that the Messiah would be a new Messiah and that he will be a prophet. Despite all this evidence, our opponents would continue to insist that there will be no new prophet.

We now quote from Imam Ibn Qayyam. He writes: “To say that the Prophet Jesus (peace be on him) had gone to the heavens at the age of thirty three is by no means correct. Nor has it been handed down to us in an uninterrupted chain of narration. It therefore need not be adopted.

Moreover, according to Imam Shami, the narration that Prophet Jesus (peace be on him) was raised to the heavens alive is of Christian origin.” (Tafseer Fath Al Banyan Vol. 2, page 49).

Two points have been clearly pointed out here. Once, that the narrations being advanced in this context are by no means authentic and acceptable. Two, that according to Imam Shami, these narrations owe their origin to Christian legends. These views have been expressed by no less a person than Hazrat Ibn Qayyam whom the authors of the ‘white paper’ have projected as ‘a Great Thinker of Islam’.

Imam Ibn Qayyam, at another place, says: Had Prophet Moses (peace be on him) and Prophet Jesus (peace be on him) lived (till the times of the Holy Prophet (peace and blessings of Allah be on him)), they would certainly have been among his followers.” (Madarej Al Salekeen by Ibn Qayyam Vol. 2, page 263).

This is very significant. Imam Ibn Qayyam having bracketed the two names together, is indicating to us that since Moses (peace be on him) did not live till the times of the Holy Prophet (peace and blessings of Allah be on him) neither did Jesus (peace be on him). This is the same Imam Ibn Qayyam whom I had quoted earlier and who stated that stories about Jesus going to the heavens alive were all fictitious.

Mahdi and Messiah are one person.

Now, I would present to you from the writings of Ibn Khaldoon. He is also held in high esteem by our opponents. He says: Ibn Abi Wateel and Shaiba have said that there has been discussion about the Mahdi being the Messiah who would be from the progeny of the Holy Prophet (peace and blessings of Allah be on him). I (Ibn Khaldoon) would like to say that this view is held by Sufis too. They base their view on the Hadith “Lalmahdi illah Essa –There is no Mahdi but Jesus (peace be on him)”, meaning Mahdi and Messiah would be from the Ummah of the Holy Prophet (peace and blessings of Allah be on him). (Tareekh Ibn Khaldoon Vol. 1, page 273).

There is a world of difference between today's 'Ulema' and these pious people of the past who had deep understanding of the religion. How clearly he has stated the meaning of the ' Hadith and defined the status of the Mahdi and the Messiah and emphasized that Mahdi and Messiah have to be from the Ummah of the Holy Prophet (peace and blessings of Allah be on him).

The Second Coming of the Messiah and Allama Iqbal's view

In the 'white paper', great importance is given to Allama Iqbal. His views are considered superior to all. Let us see what he has to say about the Second Coming of the Messiah. He writes: As far as I have understood the belief of Jamaat Ahmadiyya their view that Jesus (peace be on him) died like any other mortal and that the Second Coming of Messiah means a new person in his image and spirit will be born, appears to be reasonable and carries merit." (Allama Iqbal's reply to Pandit Jawarlal Nehru. Printed at Brandreth Road Lahore on Feb. 17th 1936, page 22).

Now, what would these 'Ulema' say? Their own man is saying that Jamaat Ahmadiyya's belief is reasonable and carries merit. As far as what Allama Iqbal, himself, believes is a different story. He has only indicated that our view carries more merit than the 'Ulema's' view.

If you look at what Allama thinks of the Second Coming of Messiah, we find he totally denies the Second Coming of the Messiah. He claims all these Ahadith and other writings about the Second Coming of the Messiah and associated narrations are not true. So we have Ibn Qayyam saying that stories about Jesus (peace be on him) ascending to the heavens are fiction and Allama Iqbal saying that the stories about Jesus (peace be on him) descending from the heavens are fiction. In one of his poems, Allama Iqbal writes: "Peep into the recesses of your heart to witness the manifestation of the glory of thy Lord. Abandon all hope of the advent of the Mahdi and Jesus."

One can argue he said this in a poetic vein and therefore should not be taken seriously. However, in his prose writings, we find he says: "Traditions pertaining to the Second Coming of Messiah and the Mahdi owe their origin to the Iranian and non-Arab way of thinking. They have nothing to do with the Arab concepts or the true spirit of the Holy Quran." (Iqbal Nama Vol. 2, page 230-231 letter addressed to Chaudhry Mohammad Ahsan).

I have reviewed his other writings and Allama is convinced that this concept is a foreign concept and crept into our beliefs in Latter Days. So now, we have a ‘Thinker of Islam’ held in high esteem by our opponents who is totally rejecting the Coming of Messiah and the Mahdi and we have the sayings of the Holy Prophet (peace and blessings of Allah be on him) emphatically stating that the Messiah and Mahdi will come and it is incumbent on us to believe in him and support him. Who are you going to follow? Your ‘Thinker of Islam’ or the Holy Prophet (peace and blessings of Allah be on him)? Are you going to accept the Messiah of the past or the Messiah from the Ummah of the Holy Prophet (peace and blessings of Allah be on him)?

As far as the Ahmadis are concerned, we have firm faith that the one coming, in accordance with the prophecies of the Holy Prophet (peace and blessings of Allah be on him), will certainly be a Prophet of Allah. So do you. Why have you stirred up this storm of false accusations and innuendoes? Why these venomous writings? Why this demand to declare Ahmadis non-Muslims and infidels? It is part of your creed that the Messiah would be a prophet. Whether he is the old Messiah or a new Messiah is a different argument. Even that has been settled by your own previous scholars and Ulema. The Ahadith and the Holy Quran leave no room for doubt about it. Jamaat Ahmadiyya’s belief is clear and categorical and consistent with what is stated in the Ahadith and the Holy Quran.

You have been dueling with us for the last hundred years, subjecting our people to unprovoked violence. Despite out appeals to reason, you continue in your misguided ways. I have just received a message that another Ahmadi has been martyred in Sind. In Sukkur Qureshi Abdur Rahman, Amir of Sukkur Jamaat, was attacked and martyred. Another member of the Sukkur Jamaat was assaulted and a young Ahmadi, Inam Ur Rahman, was martyred as well. This morning, the Amir of Nawabshah in Sind was martyred. Do you people think that these issues can be resolved in this manner?

Let them massacre Ahmadis one after another. We know that God declares them to be among the living. You have no power to change this. Conversely, if God declares somebody dead, you do not have the power to bring him to life. Failure is your destiny. The Ahmadis will continue to live and you will never be able to bring Jesus (peace be on him) back to life. Your own ‘Ulema’ have been lamenting over your miserable plight, saying that no semblance of Islam

has been left in you. Your defiance and disobedience continues unabated. What role is Jesus (peace be on him) playing in the heavens? Why doesn't he descend to rescue you? Instead of indulging in the genocide of the Ahmadis, bring Jesus (peace be on him) back down alive. Should you succeed, I give you my word that I, with all my Jama'at, will renounce our faith and join you instantly. We are the ones who have been imbued with the spirit of obedience. We are the ones who say 'Aamunna Wa Sadaqna' - 'We believe and testify to the truth'.

I tell you today, even if Jesus (peace be on him) descends from the heavens, your trait is such that you will reject him and defy him. Disobedience and rejection of truth is inbred in you. Why don't you seek a settlement of this conflict by humbly supplicating to your Lord and prostrating before Him? Why don't you beseech Him to send Jesus (peace be on him) down to this earth and bring this long drawn out feud to an end?

In this respect, the Jews are even better than you. At least they repeatedly go to the Wailing Wall and pray to God to send the Messiah, to send Elias before the Messiah. You people are bereft of the feelings for the revival of Islam. The Messiah, aside, the 'donkey of the Dajjal' has not appeared. According to your faith, the Dajjal is supposed to ride this Donkey, spreading destruction and devastation in the world and the Messiah is to come after him. You people are living a life of fables and fantasies. You have severed all ties with reality. We pray for you, seeing your sorry and sad plight.

I say, on oath, in the name of the Almighty, in whose hands is my life and the lives of all Ahmadis, that if Jesus (peace be on him) is alive and we are wrong, may God annihilate us. I say to you, solemnly, on oath, that Jesus (peace be on him) has passed away and Islam is alive. The survival of Islam demands that you give up this false belief. Let go of it. Therein, lies the survival of Islam.

Submission to the will of God, patience, forbearance and gratitude by the Jama'at

Before we part, I would ask all of you to join me in silent prayers. Lot of people have come from all over the world to attend this Jalsa. Although I had indicated that this was a U.K. Jalsa, the love and devotion of the Jamaat did not permit them to stay at home. They have come from America, Africa, Indonesia and Japan and remote regions. A lot of people have come from Pakistan. Many of them sacrificed a lot to get here. They all deserve our prayers. May Allah shower His blessings on them. People who could not make it to the Jalsa, for one reason or other, also deserve our prayers. Some of them are grieving over their inability to participate. Let us pray for those who are weak in their faith. Let us pray for our martyrs, for those who wish for martyrdom. Let us pray for those who are being persecuted. Pray for the persecutors as well. At least they claim to be from the Ummah of the Holy Prophet (peace and blessings of Allah be on him). We love the Holy Prophet (peace and blessings of Allah be on him) so much that it is difficult for us to see the destruction of this nation. Conditions are changing rapidly and their leaders are misleading them and I fear for their destruction.

Ahmidis have been martyred before, but a new wave of persecution and killings of Ahmadis has started in the province of Sind where such things did not happen before. Relatively speaking, Ahmadis are fewer in number in Sind than they are in Punjab. The movement against Ahmadiyyat has failed in Punjab. The people in Sind are being misguided and coerced into these activities by political parties and the Ulema are being bribed. People are being told that if you start a law and order situation by attacking Ahmadis, we may be able to get rid of our current tyrannical rulers.

Martyrdom of Ahmadis has gained momentum, not only in defiance of the law of the land, but also contrary to the past practice. While these atrocities expose the people of the country to latent calamities, there is good news for us as well. The calamities may be similar as seen in the times of the martyrdom of Sahibzada Syed Abdul Latif in Afghanistan. Even today, as prophesized by the Promised Messiah (peace be on him), the people of Afghanistan continue to be chastised with miseries. On the other hand, where the blood of martyrs is spilled, we see birth of more and more

righteous people and the opposition is wiped out. This is in accordance to what we read in the Holy Quran.

One of the above is bound to happen. If the incidents in Sind are a result of selfish Sind politicians, they will be severely chastised. On the other hand, if this is stirred up by Punjabi politicians, then the Punjabis living in Sind will not live in peace. People who pressure us should know that we are a patient people. We are happy with the blessings showered on us and we try to remain steadfast during trials as well. We will bear all, patiently, and with forbearance, being grateful to God and submitting to His will. You, on the other hand, will be punished so swiftly, you will not know what hit you. If you wish God to hold His hand, then refrain from your mischief. This is the only way you will be saved.

I wish to tell the Jamaat that if you wish to have more Ahmadis in Sind, pray that we be shown this sign as a mark of us being on the right. This is a better way of distinguishing the right from the wrong. Do not forget the organizers and the workers of this Jalsa in your prayers. They have worked very hard. Forgive their shortcomings and any inconveniences you may have suffered. The audio system did not work properly at times and the women may not have heard the speeches well.

Workers of the telephone system also deserve your special prayers. They did a fine job. They were allotted a very small room to set up their telephone exchange. Nobody complained. Maulvi Abdul Karim invited me to visit their room. I was astonished to see the size of the room. It was suffocating. I immediately asked that they be given a bigger room to work out of. Despite all this, they worked selflessly.

The momentum gained by the Jamaat in the religious activities is a sheer bounty of our Lord. Since my arrival here, the Jamaat has acquired a new zeal. The preaching efforts have assumed new dimensions. A number of dedicated couples have entered our fold. To meet with them is an unusual pleasure. Through the efforts of Doctor and Mrs. Saeed and Doctor and Mrs. Hamidullah, a couple has joined the Jamaat. I met them and got the feeling as if they had been in the Jamaat for a long time. This is nothing but the grace of God. Obedient and dutiful, praying for the success of their mission, these people are applying themselves wholeheartedly to the task of preaching. Their

selfless services are bearing fruit. Remember them in your prayers. Also pray for people going back home and those that are staying here.

Please pray for me, as well, so that I may join by brethren back home. Although I love all of you, my heart yearns for those back home with whom I have spent a long time in the service of the Jama'at. I remember their love, their devotion and sacrifices. I feel they may wonder, at times, why I left them behind like this. Although no one has said anything to me, this really bothers me. I would, therefore, ask you all, once again, to supplicate Allah The Almighty that He may show those signs of mercy He has decreed for us, soon. These days of waiting have become real long. Let now join in silent prayers.